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BIOGRAPHY.

Rev. John Beverley.

THE REV. JOHN BEVERLEY, who lately died at Hull, aged seventy-nine, was forty-two years minister of the Unitarian chapel in that town.

He was born at York, of respectable parents, and had his grammar learning under the Rev. J. Root, minister of the chapel in St. Saviour's Gate in that city.

For the prosecution of academical studies, he went, in the eighteenth year of his age, under the care of the Rev. Dr. Rotheram of Kendal. He was the last student admitted into the institution there, which produced many learned and pious men, whose praise has been and will continue to be in the nonconformist churches*.

After the death of Dr. Rotheram he removed to the College of Glasgow. Here he had great advantages of improvement in every branch of literature, which he did not neglect. Dr. Leechman filled at that time the theological chair, who was justly admired by all that knew him, for the extent and profundity of his scriptural knowledge, the liberality of his opinions and

the candour of his temper. Mr. Beverley was happy, moreover, in the acquaintance and friendship of several excellent young men who were then at Glasgow, from South Britain. The late Mr. G. Walker, Mr. Cappe, Mr. Urquhart and others were his collegial associates.

On completing his course of education he was, in 1757, chosen assistant to the Rev. Mr. Cordingley, of Hull, and, on his decease, the next year succeeded him in the pastoral office.

This office he diligently and faithfully executed, till a paralytic seizure, in 1799, laid him aside from public services, and confined him almost entirely to his house, in a state of gradually increasing debility, both mental and corporeal, to the day of his death.

What he was "the day will declare." In the mean time all who were acquainted with him know that there was much in him to admire and to imitate.

His heart appears to have been early imbued with piety. In a letter written to him whilst he was at Kendal, by his affectionate pastor and friend, Mr. Root, on the subject of extemporary prayer, the latter remarks that he would be much aided in the service by his acquaintance with scriptural

* For an Account of Dr. Rotheram, and his Pupils, see our 5th Volume, p. 217, &c. Ed.

phraseology, and particularly by his having committed to memory the whole Book of Psalms.

Throughout every scene of life his love to God and benevolence to men were manifested in the tranquillity of his temper, the mildness and cheerfulness of his aspect, and the conciliating affability of his manners.

He was a Christian who might be adduced as an evidence of the efficacy of Unitarian principles in forming a character of moral excellency of the highest order, and in whom the superior and distinguishing effects of those principles were decisively realized. Happily for him he had never embraced any other, and was thereby saved the labour and perplexity of correcting a creed taken up in early life, that would not bear the test of mature and rational investigation. This circumstance might probably contribute, together with the peculiar cast of his temper, to prevent his making that open and decided avowal of his opinion respecting the person of Christ, and the other doctrines connected with that article, which the friends of truth could wish, and that would, in all probability, have been of essential service in the promotion of that sacred cause, in the society amongst whom he ministered, and the town in which he resided. His prayers and sermons were always indeed consistent with his real sentiments; and he did not use the varnish of ambiguous phraseology, to conceal his heretical pravity. But yet how desirable was it that he should have presented those views of scriptural truth, which he himself deemed, however unpopular, of very considerable importance, with that

perspicuity and energy that none who sat under his ministry, even the most stupid and inattentive of them, might have been at any loss to know what he preached and what they were to believe! He had, however, the honour of being one amongst a very few of the ministers belonging to the rational Dissenters who had outstepped their cotemporaries in the ascent to the temple of primitive Christianity. Half a century ago, before, according to the prediction of Dr. Lardner, "the pride of Arianism had a fall," there were not, perhaps, more than ten ministers in the kingdom who were known to coincide in the sentiments contained in "the Letter on the Logos," written by this Prince of modern divines.

Mr. Beverley's name stands with those of that small but truly respectable band, the Doctors Lardner, Fleming and Eaton, and the Messrs. Cardale, Cappe, Graham, Turner, &c.

It is chiefly, however, as an exemplary Christian and a practical divine that he was known, and will be remembered. Few there ever were to whom the words of the apostle could be more strictly applied, "He had a good report of all men, and of the truth itself." His last days were, as might have been expected from his previous habits and conduct, brightened by the consolations of religion, and especially the hope of immortality. The strain of his conversation in the midst of intellectual wastes was characteristic. The writer of this account, knowing that he was gratified by conversation relating to his residence at Glasgow, and his tutors and friends who were there, one day having introduced

the subject, he eagerly enquired,—"When did you see Leechman?" Soon recollecting that he had been deceased many years, he said, "But I shall however meet him again, and I have no doubt that his society will augment my felicity in a future life." He was buried near the pulpit, in the new chapel, erected on the site of the old one which had been the scene of his labours. The Rev. C. Wellbeloved performed the service at the interment in the morning of the Lord's day on which it took place, and delivered a very suitable and impressive discourse on the occasion in the afternoon.

W. S.

Rev. Roger Howell.

SIR,

I take the liberty of submitting, by your leave, a brief account of the life of the late Rev. ROGER HOWELL, minister of the Presbyterian congregation at Beekington, in the county of Somerset.

This worthy and respectable man was born at a place called Nantmole, in the parish of Longufelach, in the county of Glamorgan, South Wales, on the 18th day of March, in the year 1742. His father was a respectable farmer residing on his own estate, had the character of a good man, and was the son of the venerable and respectable minister of Gelli-Onnen and Cwm Lynfell, for a great number of years. His name was Roger Howell, as was the name of his grandson, the subject of this memoir. The name of Roger Howell is still familiar in the neighbourhood of Gelli-Onnen amongst the more aged inhabi-

tants port, and his memory is respected on account of his piety, learning and labours in the discharge of the pastoral office. His intimate knowledge in the scriptures was so well known, that he was often referred to as a living *concordance* when in company and allusion had to any part of the Bible! Doubtless his memory was unusually strong, and in this respect, as well as in many others, his grandson and namesake much resembled him.

Mr. Howell when he was about six years old sustained the loss of a most excellent mother, whose memory he retained with gratitude and love not only as a dutiful son, but also as a son who had received from her the first information of the nature and claims of religion. An endearing tie! It is highly probable that his first idea of devoting himself to the Christian ministry was suggested by the esteem in which his relation had been held, and by his useful and successful labours, as a nonconformist minister. His ardour for learning appeared at an early period, in a village school, and the quickness of his intellectual powers were soon noticed. After spending some of his early years in schools in the neighbourhood, he was removed to Brecon, and placed under the care of his maternal uncle, the Rev. D. Jones, who officiated there as a Dissenting minister and kept a seminary for the education of youth. And here the subject of our memoir pursued his classical studies, with his usual diligence and success, though not without some discouragement and interruption, till the period of his commencing his academical studies in Caermarthen,

under the direction then of the Rev. Mr. Thomas and the Rev. Mr. afterwards Dr. Jenkins; this was in the year 1761. The writer of this article has the pleasure of knowing from one of his fellow-students, that his conduct during his stay at this seminary of learning, was highly creditable to him, not only as a scholar but also as a Christian, who had his mind influenced and regulated by the nature and importance of his future office! Patience, ardour and perseverance attended all his literary and theological pursuits, whilst friendship, benevolence and dignified candour, marked the innocence, firmness and elevation of his mind, in his intercourse with all those with whom he was connected. As a scholar, as a man and as a Christian, he stood high in the esteem of his tutors; as a friend and companion, he was deservedly respected by his fellow students. His classical and particularly his mathematical studies, to which he was ever partial, occupied a large portion of his time during his stay at Caermarthen, and his proficiency was proportioned to his diligence and genius. Hebrew and theology, as they claimed his attention, in a high degree had it.

Having finished his studies, he retired for some months to the place of his nativity, and occasionally preached in the pulpit that had been so long and worthily occupied by his revered ancestor. But he had not been long in this state of retirement before he was called to take the charge of the grammar school attached to the Academy in Caermarthen, I believe on the resignation of Mr. Thomas. He repaired again to

the seat of learning which he had not long left, and took upon him this new charge. No one who knew Mr. Howell but also knew how well he was qualified for this situation. However, his health declining, and having received an invitation from Beckington, he resigned his charge at Caermarthen, and settled there about the year 1766, and remained in that place till within a short time of his death.

It was after his settlement at Beckington, the writer of this account had the happiness and pleasure of his personal acquaintance, which has been of pretty long standing; therefore it enables him to appreciate the character of this worthy man.

From what has been said in the preceding part of this account, you will be disposed to infer that our friend's character was not a common one. His ardour in the pursuit of literature was gratified in this place of retirement with a small congregation who highly valued him. Here he extended and improved his acquirements in almost all the walks of science, and treasured in himself a store of information in history, chronology, divinity, &c. and his memory was so uncommonly tenacious, that he accurately retained the most important transactions with which his extensive reading furnished him, so as to render his society and conversation equally edifying and pleasant. But his thirst after knowledge, and especially the study of the Arabic and Persic languages at a late period in life, brought on a nervous debility from which he suffered great pain and anguish. But even this was not able to repress his literary ardour, for he continued to increase his

store almost to the last. He has left behind him a very large collection of manuscript sermons, which he composed during a period of 46 years at Beckington, and which he had delivered to his people from the pulpit, besides other manuscripts.

In his theological sentiments he was liberal but firm; ready to concede to others the right which he also claimed for himself. For many years past he had embraced the doctrine of the Divine Unity, and was well acquainted with the controversy on that subject. This probably stood in the way of his election as president in the Caermarthen Academy. Metaphysics he had also studied with close attention, particularly the controversy betwixt Dr. Clarke and Leibnitz, and which of late years has been revived by Dr. Priestley and his opponents. In his sentiments he was a libertarian. As a preacher he was not popular; I mean that his elocution was not that which secured the attention of the multitude. But his discourses were always judicious, connected and practical; perhaps too much so, to secure the attention of the crowd of negligent and superficial hearers. As a minister and Christian, all who knew him will testify that his whole life was in perfect harmony with his ministerial character. Unsullied purity, exten-

sive benevolence, unfeigned humility and goodness adorned his life and dignified his ministry. He lived what he taught.

He was twice married, and has left behind him an only child, a daughter, by the first marriage, to whom he was warmly attached, as he had been a widower many years before his death. It was at his daughter's house, at Coomb, near Bath, he finished his course, having the happiness of receiving the kindest attention from a daughter, who revived in his mind all the amiable virtues of her mother, which had dwelt so near his heart! He died on the 25th of May, 1812, and was interred at his meeting-house at Beckington, on the 30th of the same month. His complaint was a disease of the liver, attended with excruciating pain, which he bore with exemplary patience, fortitude and resignation to the Divine will, cherished by the promises of a resurrection to everlasting life, revealed by the gospel. The Divine mercy, goodness and love by Jesus Christ formed the basis of his trust and hope; and on this rock he calmly resigned his breath, counselling and blessing all those who were around him. The funeral service was performed and a sermon delivered on the next Lord's day by his friend the Rev. Mr. Griffith.

J. D.

EXTRACTS FROM NEW PUBLICATIONS.

Anecdotes of Fenelon and his Family.

[From "The Life of Fenelon, Archbishop of Cambray. By Charles Butler, Esq. 12mo. 1810.]

The MARQUIS DE FENELON, his uncle, took on himself the

charge of his education. The marquis's character appears to have been truly respectable. The Great Condé used to say of him, that "he was equally qualified for conversation, for the field, and

for the cabinet." An idea may be formed of the openness of his disposition and the austerity of his principles, by what he said to M. de Harlai, on his nomination to the Archbishoprick of Paris;—"there is a wide difference, my Right Reverend Lord, between the day, when the nomination to such an office brings to the party the compliments of the whole kingdom, and the day on which he appears before God, to render him an account of its administration." M. Olier, the founder of the congregation of St. Sulpice, engaged the Marquis in an extraordinary project. The law of duelling was once, in France, as it was once in most other kingdoms of Europe, a part of the civil jurisprudence of the country. In 1547, a duel was fought by the Count Guy Chabot and the Count of Chaterguer-ai, in the presence of Henry the Second and his court. The Count of Chaterguer-ai was mortally wounded; his death affected the monarch so much, that he solemnly vowed not to permit another duel. Cardinal Richelieu repressed duelling, by some extraordinary examples of severity; after his death, it burst out with great fury. M. Olier conceived a plan of supplying the insufficiency of the law, by putting honour in opposition to itself. With this view he formed an association of gentlemen of tried valour, who, by a writing signed with their hands, to which the solemnity of an oath was to be added, were to oblige themselves never to give or accept a challenge, and never to serve as seconds in a duel. The Marquis of Fenelon was placed at the head of the association; and no one was admitted into it who had not eminently distinguished himself in the service. On the Sunday of Pentecost, in the year 1651, in the midst of an immense concourse, they assembled in the church of St. Sulpice, and put into the hands of Mr. Olier, a solemn instrument, expressing their firm and unalterable resolution, never to be principals or seconds in a duel, and to discourage duelling to the utmost of their power. The great Condé was struck with the proceeding; "A person," he said, to the Marquis of Fenelon, "must have the opinion which I have of your valour, not to be alarmed at seeing you the first to break the ice on such an occasion." Lewis the Fourteenth seconded the views of the respectable pastor: he took a solemn oath not to pardon a duel, and in the course of his reign published several severe laws against duelling: by the last of them he established a court composed of the marshals of France, to hear and determine all cases of honour. They were invested with ample powers, and the severest penalties were inflicted on those, who should give or accept a challenge or otherwise disobey their decrees. Still duelling continued; and the ordinance was eluded, by the distinction between duel and rencontre; the latter was supposed to be unpremeditated, and was therefore held not to fall within the laws against duelling, which was supposed to be premeditated. To prevent this evasion, Lewis the Fifteenth published his ordinance of 1723, which after confirming the laws of his predecessors against duels, provided that though the rencontre were quite sudden and unpremedi-

tated, the aggressor should be punished with death. But this ordinance had little effect. At length good sense came to the aid of law ; so that towards the end of that monarch's reign a duel was no longer essential to a character for personal honour and bravery.

FENELON was appointed preceptor to the Duke of Burgundy, the Duke of Anjou and the Duke of Berri, the three sons of the Dauphin. As the Duke of Burgundy was the first of the three royal brothers, in succession to the crown of France, he particularly engaged the attention of Fenelon.—In his general demeanour towards him, Fenelon assumed a conduct, by which though it were full of condescension and affection, he placed himself at an unmeasurable height above him.—On some occasion, Fenelon had expressed himself to the Duke in a tone of great authority : the Duke was indignant : “ Not so, Sir,” he said to Fenelon, “ I know who I am, and who you are.”—Fenelon made no reply ; he put on an air of recollection, and giving the Duke a serious and sorrowful look retired, and spake to him no more in the course of the day. The following morning, Fenelon entered the Duke's bed-chamber while he was asleep, ordered the curtains of his bed to be opened, and the Duke to be awakened ; then assuming a cool and indifferent look, “ Sir,” he said, “ you yesterday told me you knew who you were, and who I was. My duty obliges me to inform you, that you know neither. You imagine that you are greater than I

am ; this some valet has told you ; but you oblige me to tell you, that I am greater than you. Birth, here, is out of the question. You would pronounce a person mad, who should give himself a preference over his neighbour, because the dews of heaven had fertilized his field and not fallen on his neighbour's. You are not wiser than such a man ; if you are vain of your birth, it confers on you no personal merit. You must be sensible that I am your superior in knowledge ; I have taught you every thing you know ; and what you know, is nothing in comparison of what remains for me to teach you. With respect to authority, you have none over me. I have full and absolute authority over you. This you have been often told by the king. You suppose I consider myself very happy in the honour of being your preceptor. Undeceive yourself ; I undertook the charge of you at the king's request ; it could be no satisfaction to me to receive so fatiguing an employment. That you may have no doubt on this head, I shall now lead you to the king, and request him to appoint me a successor, whose exertions about you will be more successful than mine.”

The Duke of Burgundy was thunder-struck with this declaration. Remorse, fear and shame for a time prevented him from speaking ; “ I am confounded,” he cried, “ for my conduct of yesterday. If you speak to the king, I am ruined for ever. If you abandon me, what will be thought of me ? I promise you, yes, I do promise you, that you shall be satisfied with me in future.

But do you promise me."—Fenelon would make no promise; it was not till a long continuance of good conduct had convinced him of the sincerity of his pupil's repentance, and after a formal intercession of Madame de Maintenon, that Fenelon received him into favour.

It is among his flock, that FENELON appears to most advantage; in every sense of the word he was their father. His establishment and stile of living were suitable to his public situation; but far beneath the scale of expence and shew, which even good men would have thought justifiable. This left him an ample income, but it sunk under his acts of beneficence. His principal attention was directed towards the labouring peasantry; he appears to have felt strongly the hardship of their lot. A curate complained to him, that after the evening service of Sunday, his parishioners, in spite of his remonstrances, would dance; "My dear friend," replied Fenelon, "neither you nor I should dance; but let us leave these poor people to dance as they please; their hours of happiness are not too numerous."

During the contest for the Spanish succession, the Diocese of Cambray was often the theatre of war, and of course experienced the cruel ravages of advancing and retreating armies. Under these circumstances, Fenelon frequently made visitations of every part of his diocese: and all the writers of his life mention a singular mark of homage which was shewn on these occasions to his eminent virtue. "From their high respect for his

character," says M. de Bausset,* "from their general admiration of Telemachus, and possibly from a secret wish of revenging the Archbishop of Cambray, against the injustice of Lewis the Fourteenth, the hostile armies permitted Fenelon to visit every part of his diocese. The English, Germans and Dutch rivalled the inhabitants of Cambray in veneration for the Archbishop. All distinctions of religion and sect, all feelings of hatred or jealousy, which divide nations, disappeared in his presence. He was often obliged to have recourse to artifice to avoid the honours which the armies of the enemy intended him. He refused the military escorts which were offered him, for his personal security in the exercise of his functions; and without any other attendant, than a few ecclesiastics, he traversed the countries desolated by war. His way was marked by his alms and benefactions, and by the suspense of the calamities which armies bring. In these short intervals, the people breathed in peace, so that his pastoral visits might be termed the truce of God."

In one of those visits he met a peasant, still young, but plunged in the deepest affliction. He had recently lost a cow, the only support of his indigent family. Fene-

* M. de Bausset, Bishop of Alais, at the beginning of the French Revolution, and afterwards member of the Imperial Chapter of the church of St. Denis, at Paris, published a *Life of Fenelon*, in 3 vols. 8vo. in the year 1808. He seems to have had access to all the papers in the possession of the family of Fenelon. From this work Mr. Butler acknowledges that his account is principally extracted. Ed.

lon attempted to comfort him, and by giving him money to buy another, alleviated his sorrow; still he had lost his own cow, and the tear continued to fall. Pursuing his journey, Fenelon found the very cow which was the object of so much affliction; and like the good shepherd, he himself drove it back before him in a dark night to the young man's cottage. "This," says the Cardinal de Maury, "is, perhaps the finest trait in Fenelon's life. Woe to those who read it without being affected!" "The virtues of Fenelon," continues the cardinal, "give his history something of the air of romance: but his name will never die. To this moment, the Flemishers bless his memory, and call him *the Good Archbishop*."

Many of Fenelon's relations were happy imitators of his virtues. The ABBE DE FENELON may be particularly mentioned. After a length of years, uniformly devoted to religion and virtue, he retired to Paris, and spent the remainder of his life in endeavouring to procure a religious and moral education, for the poor Savoyard boys, with whom, under the ancient government, Paris abounded. Allowing himself no more than was necessary for his mere subsistence, he contrived, with the remaining part of his income, and with the contributions which he raised upon his friends, to accomplish this edifying work. The horrors of the Revolution forced him from it, and he retired to the delightful solitude of the Mont St. Valerian. He was pursued to his retreat, and conveyed to the prison of the Lux-

embourg; he was then in his 80th year. When this became public, all the little Savoyard boys assembled, and went in a body to the National Assembly: they loudly petitioned the Assembly for his liberty; and offered that any number of them should be constituted prisoners in his stead, as hostages for his good conduct. This, for a time delayed his fate: but a day was at length fixed for his execution. One of the poor Savoyards, whom the abbé had instructed and assisted, was at that time, turn-key of the prison of the Luxembourg. Perceiving his benefactor among the victims led out to execution, he sprang forward, and in a state of distraction, strained him in his embrace and cried aloud, "My father: my father! are you then going to die! You, whose life has been an uniform act of goodness!" "Be comforted," the abbé said to him, "death is not an evil to him, who can no longer do good. My dear child, your sensibility at this moment comforts my heart. Farewell, my friend! farewell, Joseph! Think sometimes upon me."—"Alas!" answered the poor Savoyard, "I shall never forget you." The abbé ascended the fatal cart, with sixty-eight other victims. He exhorted them, during the whole way, to sorrow for their sins, to confide in God, and to offer up to him, with resignation, the sacrifice of their lives. Having arrived at the guillotine, he once more addressed them; he exhorted them to form, with all their hearts, in an act of repentance for their sins! all of them humbly inclined their heads; he pronounced over them the words of absolution; and continued to suggest to them

sentiments of religion, till it was his turn to submit to the instrument of death.

Penal Laws which aggrieve the Catholics of Ireland.

[From *A Statement, &c.* Continued from the last No. p. 488.]

CHAP. III.

Of the Laws which exclude the Catholics from municipal Offices in Cities and Towns Corporate; and herein of the corporate Franchise, as enjoyed by Catholics.

The exclusion of Catholics from all corporate offices was effected during the reign of Charles II. and in the year 1667. It is difficult to enumerate all the municipal situations in the various cities and towns of Ireland, closed against Catholic industry and merit. In the city of Dublin alone we find the offices following, viz.

Lord Mayor and Aldermen	24
Sheriffs 2, Sheriff's Peers	38 40
Recorder and Treasurer	2
Common Council-men	96
Masters and wardens of Guilds,	
about	84
Town Clerks	2

Offices 248

Passing thence to the other cities and corporate towns of Ireland, which may be reckoned at 115 in number, (as Cork, Limerick, Waterford, Belfast, Kilkenny, Drogheda, Galway, Sligo, Derry, Cashell, Clonmell, Trim, Enniskillen, Wexford, &c. &c.) we may reasonably take the average number of corporate offices in each at about 20; which probably falls far short of the real number, since the city of Dublin alone appears to produce nearly 250. This average number of 20

offices to each of these 115 other corporations gives the number of 3,300; and, added to the number of 248 appearing in Dublin, will amount to a total of 3,548 corporate offices in Ireland, comprised within this positive proscription.

Thus far do the words and letter of the law extend; but its spirit and necessary operation reach farther. They render inaccessible to Catholics the numerous lucrative situations dependant upon, and connected with, those corporate offices; the patronage, power, preference and profits at their disposal. In the city of Dublin alone, the number of these dependant situations exceeds 200, including the entire police establishment and its officers, paving and lighting and pipe-water boards, commissioners of wide streets, court of conscience, grand jury, city surveyors, craners, collectors, clerks, secretaries, solicitors, agents, and the various petty offices of more or less emolument derived from those boards.

We may fairly estimate the number of 1,000, as not exceeding the amount of similar minor offices in the gift or at the disposal of the several corporate officers in the remaining cities and towns of Ireland. This number, added to the number of 200 to be found in the city of Dublin, will form a total of 1,200 offices in Ireland, from which the Catholics are excluded by the spirit and consequential hostility of those laws which exclude them from corporate offices.

Hence it will appear, that the gross number of offices and situations, from which this class of penal laws excludes the Catholics may be considered as amounting—

directly and by express enactment,		partial imposts; by undue prefer-
to about	3548	ences, and accommodation be-
Consequently, to about	1200	stowed upon their competitors;
	— —	by a local inquisition; by an un-
Total	4748	certain and unequal measure of

Here, then, is an immense number of officers, diffused throughout the different districts of Ireland, invested with powers of annoying others, and of protecting and enriching themselves, which are refused to their Catholic fellow-citizens.

The great and general dominion attached to these situations in public and in private life, naturally divides the inhabitants of every city and town in Ireland into two very distinguishable casts, the masters and the vassals. The vexations, insults, and other mischiefs flowing from this municipal system, almost baffle calculation, and can scarcely be even imagined, save by the actual sufferers. Let us, however, attempt a cursory outline of them:

All Catholic merchants, tradesmen, and artizans; all the immense variety of petty dealers and handicraftsmen, shopkeepers of every kind, smiths, carpenters, masons, shoemakers, weavers, &c. &c. are under a necessity (for subsistence sake) of residing in these cities and towns, and under the yoke of corporate power. Perhaps these men and their families amount in number to some *hundred thousands* of the most useful, laborious and valuable citizens of Ireland. Such persons, in any well regulated state, would be deemed fit objects of favour and encouragement, at least of protection. But, in Ireland, their lot is a grievous one. They are debased by the galling ascendancy of privileged neighbours. They are depressed by

ty sectarian oligarchy may think proper to inflict. The professional man risks continual inflictions of personal humiliation. The farmer brings the produce of his lands to market under heavier tolls. Every species of catholic industry and mechanical skill is checked, taxed, and rendered precarious.

In fine, it may be truly affirmed (as was complained in the first Catholic petition, presented to Parliament in 1805 by Mr. Fox) "That this interdiction of the Catholics from all corporate offices is severely felt by them as an evil, not terminating in itself; for by giving advantage over the Catholics to the exclusive possessors of those situations, it establishes a species of qualified monopoly, operating universally in their disfavour; contrary to the spirit, and highly detrimental to the freedom, of trade.

With respect to the corporate franchise, or freedom of cities and towns:—this freedom is of considerable value to a citizen, 1. in qualifying him to vote at elections of members to represent the corporation in Parliament; 2. in exonerating the freeman and his family from the payment of various market tolls and local duties; and 3. by securing to him

an indirect monopoly of the exercise of various trades and arts, by the exclusion of such persons as have not served legal apprenticeships.

Now the number of catholic freemen in Ireland is very inconsiderable, and, for various reasons, must continue so.

When the Catholics, in 1727, were deprived of their right of voting at elections of members of parliament for cities and towns corporate, and also at the elections of the civic magistrates, they were stripped of one great inducement to seek the freedom of corporations, as well as of the chief recommendation for obtaining it. This disability, co-operating with the persecuting spirit of the times, gradually deterred them from soliciting even the imperfect franchise that remained. It also became more difficult to obtain it. Partial prohibitions were enacted, by express statutes, against taking Catholic apprentices. Consequently, freedom by service was rendered less attainable: and, the number of Catholic freemen by service being thus circumscribed, those entitled by birth decreased in proportion. And, although the rights of voting, which they lost by the statute of 1727, were nominally restored by the statute of 1793, yet the Catholics have not, in reality, derived any benefit from this restoration. For, the long lapse of sixty-six years of incapacity having effected a complete exclusion of the Catholics from Corporations, they were obliged to resort to the third mode of acquiring their freedom, namely, by grant, or "grace especial," as it is termed. This power of

granting freedom by "grace especial" being, however, vested in the existing members of the corporations, the exercise of it in favour of Catholics remains suspended by the hostile spirit of the penal laws; except, perhaps in rare and occasional instances, where a Catholic, by the influence of private friendship or of money, contrives to be a favourite with the proprietor of the corporation, or with its leading interests.

Nay, even where a Catholic happens to be legally entitled to his freedom, either by birth or service, his admission is generally obstructed. His petition is not, indeed, directly refused; for, in that case, a *mandamus* might lie to compel a compliance with it, but no answer is returned; and the consideration of the subject is adjourned "*sine die*." This is termed, "cushioning a petition."

In the city of Dublin, for instance, the 24 Guilds or Fraternities, comprize, as is supposed, about 2,400 freemen. Probably not 100 of this number are Catholics; and these, though free of their respective Guilds, and capable of voting at elections of officers within those Guilds, are yet incapable of voting at elections of Members to serve in Parliament for the city; for they are uniformly "cushioned" when petitioning to be made free of the city at large. The like practice prevails throughout the other corporations of Ireland.

Hence, although no express law prohibits Catholics from becoming freemen of cities and towns corporate, yet so many are the obstacles and discouragements in their way, that, in fact and

practice, they are almost wholly excluded from this franchise.

That this system is just or honourable, or creditable to the Protestant religion, or consistent with the spirit of any good religion, it would be difficult to demonstrate.

"I cannot conceive," said Edmund Burke, "how any thing worse can be said of the Protestant religion of the Church of England than this—that wherever it is judged proper to give it a legal establishment, it becomes necessary to deprive the body of the people (if they adhere to their old opinions) of their liberties, and of all their free customs; and reduce them to a state of civil servitude."

CHAP. IV.

Of the Laws which deny to the Catholics the Right of being eligible to various Offices connected with the Profession and Administration of the Laws.

The offices of this description, which the Catholics are forbidden to aspire to, by the express letter of the Statutes are the following, viz.

Lord High Chancellor, or Keeper	
or Commissioner of the Great Seal	1
Master or Keeper of the Rolls	1
Justices of the King's Bench	4
Justices of the Common Pleas	4
Barons of the Exchequer	4
Attorney and Solicitor General	2
King's Serjeants at Law	3
King's Council (present number)	26
Masters in Chancery	4
Chairman of Sessions for the County	
of Dublin	1
Counsel to the Commissioners of	
Revenue	9
Recorders of cities and towns, about	60
Advocates in Spiritual Courts, about	20
	132
Sheriffs of Counties	32
Of Cities and Towns, about	20
Sub-Sheriffs	40

Total 224

To this number may be added 25 Commissioners of Bankruptcy, and 31 assistant barristers, or chairmen of County Sessions: for although the Catholics are not, by the *express letter* of the law, disabled from holding these offices, yet in practice they are excluded with scarcely a single exception.

There are, moreover, several other offices of great power and effect in the administration of the laws, which, though commonly termed ecclesiastical offices, yet are vested with extensive jurisdiction, in temporal matters, over the persons and properties of the Catholics. Of this nature are those which decide upon questions of wills of personal property; marriage, tythes, and other incidental subjects of moment. Such are the offices of Vicars General of the 26 dioceses of Ireland, the Court of Delegates, Prerogative Court, Metropolitan Court, Consistorial Court, &c.

From all offices in these courts, probably 50 in number, the Catholics are excluded, nay, they are prohibited from practising in them, as advocates.

The Proctors in these courts are, apparently, subject to the same regulation. Their number in Dublin amounts to nine, and, in the country, they may be estimated at forty.

Public notaries are marked by the like proscription; they amount to about 56 in number.

The consequential operation of the exclusion of the Catholics from all these offices reaches naturally and necessarily, to all the beneficial subordinate situations. Such are those of Registers to Judges, and to Vicars General; Secretaries,

Deputies, Court officers, Clerks of the Crown, Clerks of the Peace, Assistants in the various law offices. Solicitors and Treasurers to numerous public Boards and establishments, agents, clerks to great public officers, &c. Of all these subordinate, but lucrative, offices we may reasonably estimate the actual number as exceeding 1000.

Thus there appears to be a total number of nearly 1500 offices connected with the profession and administration of the laws, which are interdicted to the Catholics, either by the express letter, or by the necessary operation of the present penal code.

CHAP. V.

Of the Laws which disqualify the Catholics from holding Offices in the Army and Navy, and obstruct them in exercising their Religion therein.

Until the Act of Union, in 1800, the military and naval establishments of Ireland had remained distinct and separate from those of Great Britain. They are now incorporated into one; and the chief government and superintendence of the united force are seated in Great Britain. It is manifest, therefore, that the laws and regulations, which affect its members, ought to be uniform, consistent and general, not varying with the accidents of place or service. The army and navy of the empire are liable, from their very nature, to frequent changes of station. The order of distribution, which allots the British or foreign service to a regiment or a ship of war in one year, may render Ireland the destined station in the year following; and "*vice versa*." Hence it must

be a nugatory system, a pitiful mode of levying armies, that would qualify a man for this service in the one island, and disqualify him in the other. To invite the Catholic in Ireland, for example, to enter into the army and navy, by holding out to his hopes the prospect of qualified promotion, or any other inducement local and limited to Ireland, guaranteed solely by an Irish statute, but denied by the laws of Great Britain, is a proceeding as illusory towards the Catholic, as it is unworthy of a wise and liberal legislature.

Now, the law of England rigidly excludes all Catholics from the right of bearing offices in the army and navy; nay, it inflicts penalties upon any Catholics, who shall presume to hold them.

A similar law, but with still heavier penalties, was enacted in Ireland, and remained in full force until 1793, when it was repealed by an Irish statute, as to all military offices, except those of Master or Lieutenant General of the Ordnance, Commander in Chief of the Forces, and Generals on the Staff.

But the disqualifying laws of Great Britain, upon this subject, remain, still in full force, stern and unmitigated.

Hence arises a palpable incongruity in the military system of this empire, and an effectual repulsion against all Catholics, both in the army and in the navy.

What avails the Irish statute of 1793 to the Catholic ensign or midshipman, if the removal of his regiment or ship, from the Irish to the English station, renders him subject to the English Test Act,

and compels him to abandon the profession of his choice? He has no protection or remedy. The law, upon which he relied, becomes a dead letter. This difficulty has been left unprovided for, though certainly not unforeseen.

The number of offices, from which the Catholics are thus excluded, appears pretty fully, from the printed lists of the army and navy. The various regiments of cavalry, infantry, marines, artillery, invalids, the garrisons in Europe and in all the foreign Colonies, the various ships of war of all rates and sizes, the dock-yards, store yards, &c. may be moderately estimated as comprising *twenty thousand* offices, of power or emolument, from which the Catholics are utterly excluded at this day (1811) by the existing laws of Great Britain.

The *consequential operation* of this exclusion of Catholics from offices in the army and navy, has been frequently dwelt upon in Parliament, but cannot be exaggerated. It must render many military and naval officers personally hostile to Catholics, partly from the want of opportunities of society or acquaintance with them, and partly from the very existence of this exclusion. It inspires them with sentiments of habitual scorn and contempt towards the Catholics; and influences their conduct accordingly, when on duty. These impressions have been frequently evinced by generals in command, (and particularly on foreign service) whose names can be mentioned. It is quite natural that inferior officers should adopt the tone and imitate the practice of their commanders. In all lucrative appointments within their disposal,

or connected with the army or navy, they invariably reject the Catholics. The Commissaries, agents, contractors, prize masters, pursers, clerks, treasurers, medical assistants, purveyors, store-keepers, barrack-masters, garrison officers, &c. &c.—*are almost universally Protestants.*

Not only are the Catholics thus excluded from all offices in the army or navy, but even they who by chance or vice or necessity, have been thrown into the lowest ranks, the common soldiers and sailors—are obstructed in the free exercise of their religion, and compelled to conform to an opposite worship.

This grievance, however loudly complained of, is only the necessary consequence of the existing laws, and of the general Anti-Catholic system.

The law upon this subject is precisely the same in Ireland as in England. It is comprized in the annual mutiny act, the manual of military regulation and government throughout this empire, whence it appears that by law, *all officers and soldiers, including Catholics as well as others, are compellable to attend at and diligently to frequent such places as may be appointed for the purposes of Divine service and sermon.* The places hitherto appointed, (except in some instances confined to Ireland alone) have been places of Protestant worship.

CHAP. VI.

Of the Laws which disqualify the Catholics from holding various other Offices of Trust, Honour and Emolument, not already classed or enumerated.

These laws nearly complete the

exclusion of Catholics from all desirable offices and situations. Whatever was not already comprehended by the laws stated in the foregoing chapters, whether as to power, patronage, profit or honours, is carefully gleaned together and compiled in this class of proscription. Hence, it is so far from being true, as has been studiously propagated, *that there now remain besides seats in Parliament, only 30 or 40 offices forbidden to the Catholics*, that this assertion may with perfect truth be inverted; for, in fact, *not more than 30 or forty offices* (nay, not so many) *are really accessible to Catholics, under the present laws and spirit of government.*

We shall proceed to our enumeration of the offices not already classed or specified, viz.

Lord Lieutenant, Lord Deputy, or other Governor of Ireland . . .	1
Lord High Treasurer, or Lords of Treasury . . .	8
Custodes Rotulorum of Counties . . .	32
Governors of Counties (present number) . . .	85
Privy Counsellors (present number) . . .	90
Postmasters General . . .	2
Chancellor of the Exchequer . . .	1
Secretary of State . . .	1
Vice Treasurer . . .	1
Teller or Cashier of the Exchequer . . .	1
Keeper of the Privy Seal . . .	1
Auditors General . . .	2
Provost of Dublin University . . .	1
Fellows of the University . . .	22

Offices 248

The foregoing list of offices and situations of trust, emolument or dignity, from which the Catholics are excluded by the express letter of the law, comprises about 248 in number.

The Catholics, being thus disqualified from those remaining

offices, are consequently excluded from all the subordinate situations dependant upon these offices: such as those of deputies, secretaries, treasurers, agents, clerks, &c. &c. and all their lucrative and valuable establishments. These are all rigidly Protestant; and their respective preferences, patronage, favour and assistance incline, naturally, towards their Protestant friends and connections.

Throughout the entire Post Office establishment in Ireland, for instance, consisting of several hundred persons, there is scarcely a single Catholic to be found in a higher situation than that of a common letter-carrier; and few of even this class. The like may be affirmed concerning all the other public boards and establishments of Ireland. Yet the far greater proportion of their salaries and emoluments is extracted from the labours and contributions of the Catholics.

RETROSPECT.

An Appeal to Reason and Feeling, on behalf of the Irish Catholics.

If there be any candid man, who may be inclined to question this statement as highly coloured, or to view this Anti-Catholic code with indifference, we invite him to the unerring test of reason and feeling: and we intreat him for a moment to imagine the case of the Catholic to be his own.—Let him suppose himself to be so branded and incapacitated, as is here shewn; to be set aside and stigmatized by the constitution as unworthy of filling any office of trust, honour, or emolument in his native country: to be forced to distrust the protection of the law, in affairs of property, liberty and life: to be

peremptorily denied that share of distributive justice, which appor- tions reward as well as punishment according to the deserts of each member of the community: to find closed against him every path, which his ambition, his courage, his genius, or his industry might prompt him to explore.—Let him imagine himself to be so taxed, so teased, so worried, and so contemned in his country, as to feel his situation more vile, in many respects, than that of the “outcast Jew.”—Let him see himself shunned in private society as a degraded being, daily sinking in self-estimation, yet indignant at the scorn attached to his lot, and vainly looking around him for the succour and smiles of those laws and that constitution, which exalt his fellow-citizens upon his mortification and misery. Then let him, indeed, consult those eloquent panegyrists of the British constitution, the Montesquieus, the Blackstones and De Lolmes, who have pourtrayed its blessings in such fascinating colours; and let him ask them, whether he partakes of those inestimable blessings, or shares in that “**POLITICAL LIBERTY**,” which they have pronounced to be *the very end and purpose* of that admired constitution? Let him interrogate his own heart: does he enjoy **LIBERTY OF CONSCIENCE**? Is he perfectly free to follow its pure and harmless dictates? Is he, or are his children in a state of servitude or of emancipation? The answers will

readily be found. They are graven upon every true and honourable heart.

So much for the present condition of the Catholics of Ireland. From this condition they seek to be fully extricated: not through the wilderness of *gradual* emancipation, but by the broad avenues of right and justice: and upon the great principle of religious liberty. They build their hopes upon no narrow or jealous policy.—They would cheerfully concede the enjoyment of civil and religious freedom to all mankind: *they ask no more for themselves*.—To expunge from the Statute Book every line of angry feeling, every memorial of rancour, and every remnant of proscription: to efface every clause, provision and phrase, that gives nerve to bigotry, sanction to intolerance, or preference (*in temporals*) to the professors of one faith over those of any other, in any department of the state, or in any part of the empire:—These noble objects comprize the entire policy of the Irish Catholics—engross their anxious thoughts, and constitute the scope and purpose of all their remonstrances and petitions to every branch of the legislature.

*Ea enim presidia Libertatis petunt,
Non licentiæ ad oppugnandos alios.*

[We have received, through a friend, the **SECOND PART** of this “Statement,” from Ireland; and intend to give an abstract of it in our succeeding numbers.

ED.]

MISCELLANEOUS COMMUNICATIONS.

Account of Zerah Colburn, an American boy, a prodigy in Arithmetic.

London, Aug. 20, 1812.

The attention of the philosophical world has been lately attracted by the most singular phenomenon in the history of the human mind that perhaps ever existed. It is the case of a child, *under eight years of age*, who, without any *previous* knowledge of the common rules of arithmetic, or even of the *use and power* of the Arabic numerals, and without having given any particular attention to the subject, possesses (as if by intuition) the singular faculty of solving a great variety of arithmetical questions *by the mere operation of the mind*, and without the usual assistance of any visible symbol or contrivance.

The name of this child is Zerah Colburn, who was born at *Cabot*, (a town lying at the head of Onion river, in Vermont, in the United States of America) on the 1st of September 1804. About two years ago (August 1810) although at that time *not six years of age*, he *first* began to show those wonderful powers of calculation which have since so much attracted the attention and excited the astonishment of every person who has witnessed his extraordinary abilities. The discovery was made by accident. His father who had not given him any other instruction than such as was to be obtained at a small school established in that unfrequented and remote part of the country, (and which did not include either *writing or*

cyphering), was much surprised one day to hear him repeating the products of several numbers. Struck with amazement at the circumstance, he proposed a variety of arithmetical questions to him, all of which the child solved with remarkable facility and correctness. The news of this infant prodigy soon circulated through the neighbourhood; and many persons came from distant parts to witness so singular a circumstance. The father, encouraged by the unanimous opinion of all who came to see him, was induced to undertake, with this child, the tour of the United States. They were every where received with the most flattering expressions; and in the several towns which they visited, various plans were suggested to educate and bring up the child, free from all expense to his family. Yielding, however, to the pressing solicitations of his friends, and urged by the most respectable and powerful recommendations, as well as by a view to his son's more complete education, the father has brought the child to this country, where they arrived on the 12th of May last: and the inhabitants of this metropolis have for these last three months had an opportunity of seeing and examining this wonderful phenomenon; and of verifying the reports that have been circulated respecting him.

Many persons of the first eminence for their knowledge in mathematics, and well known for their philosophical inquiries, have made a point of seeing and con-

versing with him: and they have all been struck with astonishment at his extraordinary powers. It is correctly true, as stated of him, that—"He will not only determine, with the greatest facility and dispatch, the exact number of *minutes* or *seconds* in any given period of time; but will also solve any other question of a similar kind. He will tell the exact *product* arising from the multiplication of any number, consisting of two, three, or four figures, by any other number consisting of the like number of figures. Or, any number, consisting of six or seven places of figures, being proposed, he will determine, with equal expedition and ease, *all* the *factors* of which it is composed. This singular faculty consequently extends not only to the *raising of powers*, but also to the extraction of the *square* and *cube roots* of the number proposed; and likewise to the means of determining whether it be a *prime* number (or a number incapable of division by any other number); for which case there does not exist, at present, any general rule amongst mathematicians." All these, and a variety of other questions connected therewith, are answered by this child with such *promptness* and *accuracy* (and in the midst of his juvenile pursuits) as to astonish every person who has visited him.

At a meeting of his friends which was held for the purpose of concerting the best method of promoting the views of the father, this child undertook, and completely succeeded in, raising the number 8 *progressively* up to the *sixteenth* power!!! and in naming the last result, viz. 281,474,976,710,656, he was right in every figure. He was then tried as to other numbers, consisting of one figure; all of which he raised (by actual multiplication and not by memory) as high as the *tenth* power, with so much facility and dispatch that the person appointed to take down the results, was obliged to enjoin him not to be so rapid! With respect to numbers consisting of two figures, he would raise some of them to the *sixth*, *seventh*, and *eighth* power; but not always with equal facility: for the larger the products became, the more difficult he found it to proceed. He was asked the *square root* of 106929, and before the number could be written down, he *immediately* answered 327. He was then required to name the *cube root* of 268,336,125, and with equal facility and promptness he replied 645. Various other questions of a similar nature, respecting the roots and powers of very high numbers, were proposed by several of the gentlemen present, to all of which he answered in a similar manner. One of the party requested him to name the *factors* which produced the number 247483, which he immediately did by mentioning the two numbers 941 and 263; which indeed are the only two numbers that will produce it. Another of them proposed 171395, and he named the following factors as the only ones that would produce it; viz. 5×34279 , 7×24485 , 59×2905 , 83×2065 , 35×4897 , 295×581 , and 413×415 . He was then asked to give the factors of 36083; but he immediately replied that it had none; which in fact was the case, as 36083 is

a prime number. Other numbers were indiscriminately proposed to him, and he always succeeded in giving the correct factors, except in the case of prime numbers, which he discovered almost as soon as proposed. One of the gentlemen asked him how many *minutes* there were in forty-eight years; and before the question could be written down he replied 25,228,800: and instantly added that the number of *seconds* in the same period was 1,513,728,000. Various questions of the like kind were put to him; and to all of them he answered with nearly equal facility and promptitude; so as to astonish every one present, and to excite a desire that so extraordinary a faculty should (if possible) be rendered more extensive and useful.

It was the wish of the gentlemen present to obtain a knowledge of the method by which the child was enabled to answer, with so much facility and correctness, the questions thus put to him; but to all their inquiries upon this subject (and he was closely examined upon this point) he was *unable* to give them any information. He positively declared (and every observation that was made seemed to justify the assertion) that he did not know *how* the answers came into his mind. In the act of multiplying two numbers together, and in the raising of powers, it was evident (not only from the motion of his lips, but also from some singular facts which will be hereafter mentioned) that some *operation* was going forward in his mind; yet that operation could not (from the readiness with which the answers were furnished) be at all allied to

the usual mode of proceeding with such subjects; and moreover, he is entirely ignorant of the common rules of arithmetic, and cannot perform, upon paper, a simple sum in multiplication or division. But, in the extraction of roots and in mentioning the factors of high numbers it does not appear that any operation *can* take place; since he will give the answer *immediately*, or in a very few *seconds*, where it would require, according to the ordinary method of solution, a very difficult and laborious calculation; and moreover, the knowledge of a *prime* number cannot be obtained by any known rule.

It has been already observed, that it was evident, from some singular facts, that the child operated by certain rules known only to himself. This discovery was made in one or two instances, when he had been closely pressed upon that point. In one case he was asked to tell the *square* of 4395; he at first hesitated, fearful that he should not be able to answer it correctly; but when he applied himself to it he said it was 19,316,025. On being questioned as to the cause of his hesitation, he replied that he did not like to multiply four figures by four figures: but, said he, "I found out another way; I multiplied 293 by 293, and then multiplied this product twice by the number 15, which produced the same result." On another occasion, his highness the Duke of Gloucester asked him the product of 21,734 multiplied by 543: he immediately replied 11,801,562: but, upon some remark being made on the subject, the child said that he had, in his own mind,

multiplied 65202 by 181. Now, although in the first instance it must be evident to every mathematician that 4395 is equal to 293×15 , and consequently that $(4395)^2 = (293 \times 15)^2$; and further that in the second case 543 is equal to 181×3 , and consequently that $21734 \times (181 \times 3) = (21734 \times 3) \times 181$; yet, it is not the less remarkable that this combination should be *immediately* perceived by the child, and we cannot the less admire his ingenuity in thus seizing *instantly* the easiest method of solving the question proposed to him.

It must be evident, from what has here been stated, that the singular faculty which this child possesses is not *altogether* dependent upon his *memory*. In the *multiplication* of numbers and in the *raising of powers*, he is doubtless considerably assisted by that remarkable quality of the mind; and in this respect he might be considered as bearing some resemblance (if the difference of age did not prevent the justness of the comparison) to the celebrated Jedediah Buxton, and other persons of similar note. But, in the *extraction of the roots* of numbers, and in determining their *factors* (if any), it is clear, to all those who have witnessed the astonishing quickness and accuracy of this child, that the memory has *little or nothing to do* with the process. And in this particular point consists the remarkable *difference* between the present and all former instances of an apparently similar kind.

It has been recorded as an astonishing effort of memory that the celebrated Euler (who, in the science of analysis, might vie even

with Newton himself,) could remember the first six powers of every number under 100. This, probably, must be taken with some restrictions; but, if true to the fullest extent, it is not more astonishing than the efforts of this child: with this additional circumstance in favour of the latter, that he is capable of verifying, in a very few seconds, every figure which he may have occasion for. It has been further remarked by the biographer of that eminent mathematician, that "he perceived almost at a simple glance, the factors of which his formulæ were composed; the particular system of factors belonging to the question under consideration; the various artifices by which that system may be simplified and reduced; and the relation of the several factors to the conditions of the hypothesis. His expertness in this particular probably resulted, in a great measure, from the ease with which he performed mathematical investigations *by head*. He had always accustomed himself to that exercise; and, having practised it with assiduity, (even before the loss of sight, which afterwards rendered it a matter of necessity,) he is an instance to what an astonishing degree it may be acquired, and how much it improves the intellectual powers. No other discipline is so effectual in strengthening the faculty of attention: it gives a facility of apprehension, an accuracy and steadiness to the conceptions; and (what is a still more valuable acquisition) it habituates the mind to arrangement in its reasonings and reflections."

It is not intended to draw a comparison between the humble,

though astonishing, efforts of this infant-prodigy and the gigantic powers of that illustrious character to whom a reference has just been made: yet we may be permitted to *hope* and *expect* that those wonderful talents, which are so conspicuous at this early age, may by a suitable education be considerably *improved* and *extended*: and that some *new* light will eventually be thrown upon those subjects, for the elucidation of which his mind appears to be peculiarly formed by nature, since he *enters into the world* with all those powers and faculties which are not even attainable by the most eminent at a more advanced period of life. Every mathematician must be aware of the important advantages which have sometimes been derived from the most simple and trifling circumstances; the full effect of which has not always been evident at first sight. To mention one singular instance of this kind. The very simple improvement of expressing the powers and roots of quantities by means of indices, introduced a new and general *arithmetic of exponents*; and this algorithm of powers led the way to the *invention of logarithms*, by means of which all arithmetical computations are so much facilitated and abridged. Perhaps this child possesses a knowledge of some *more important* properties connected with this subject; and although he is incapable at present of giving any satisfactory account of the state of his mind, or of communicating to others the knowledge which it is so evident he *does* possess, yet there is every reason to believe that when his mind is more cultivated and his

ideas more expanded, he will be able not only to divulge the mode by which he at present operates, but also point out some *new sources* of information on this interesting subject.

The case is certainly one of great *novelty* and *importance*: and every literary character and every friend to science must be anxious to see the experiment fairly tried, as to the effect which a *suitable education* may produce on a mind constituted as his appears to be. With this view a number of gentlemen have taken the child under their patronage, and have formed themselves into a Committee for the purpose of superintending his education. Application has been made to a gentleman of science, well known for his mathematical abilities, who has consented to take the child under his immediate tuition: the Committee therefore propose to withdraw him, for the present, from *public exhibition*, in order that he may fully devote himself to his studies. But whether they shall be able wholly to accomplish the object they have in view, will depend upon the assistance which they may receive from the public: and they take this opportunity of inviting the friends of science to support a plan which promises to be attended with so many advantages.

Book-Worm.—No. III.

SIR, September 6, 1812.

I know not how I can better pursue my design of giving you occasionally some account of old books, than by noticing those writers, especially, who opposed popular errors, now generally exploded, at a period when they

had scarcely any associates in that hazardous contention. The following title-page of a small volume, now before me, will discover such a writer.

The Question of Witchcraft Debated; or, a Discourse against their Opinion that affirm Witches. London, printed in the year 1669. 18mo. pp. 80.

The preface to this anonymous work, which has the signature of J. W. begins with a complaint that "the zealous affirmers of witchcraft, think it no slander, to charge all those who deny it with Atheism."

My author retorts that "the affirmers of *witchcraft* may, more justly, be accounted *Heathens*;—in regard their opinion doth necessarily infer plurality of Gods, by attributing omnipotent effects to more than one.—Effects so ridiculously absurd, and some of them so impossible for all the devils in hell to compass, that 'tis apparent they are partly founded in mistaken interpretations of scripture, partly in the knavish and gainful impostures of some men, partly in the vain foolish credulity, and frightful fancies of other men." This short preface concludes with a determination to oppose "scripture history and solid reason," to "Platonic dreams, similitudes and fabling whimsies."

The first chapter is designed to shew "that the Bible hath been falsely translated, in those places which speak of *Witchcraft*." Pursuing his purpose, the author remarks how "the craft and tricks of superstition," aided "the force of arms," to "uphold that absolute and unlimited power, with which the *Eastern* nations were always governed." The "ways of

delusion, insisted on by the *Heathen* priests of old,—so far as they comprehend all that notion of a witch, which may be found in scripture," were "*juggling, enchanting, conjecturing, divining*." A description of these introduces an explanation of Deuteronomy, xviii. 10, 11. preceded by the following improved translation, which your readers may easily compare with the common version.

"Let there not be found among you any one that maketh his son or his daughter pass through the fire, or that useth divinations, or a *star-gazer*, or a *conjecturer*, or a *miracle-monger*, or an *inchanter*, or a *seeker of an oracle*, or a *wizard*, or a *necromancer*." I subjoin the version of Dr. Geddes, as corrected in his Critical Remarks.—"Let not one be found among you, who maketh his son or his daughter pass through the fire, or who is a fortune-teller, or an augur, or a diviner, or a sorcerer, or an inchanter, or a pythonist, or a wizard, or a consulter of the dead [or *necromancer*]."

My author complains of "three notorious mistakes of our English translators.—The first, their calling a *conjecturer* an *inchanter*; there being not the least hint of such a signification in the Hebrew, far better rendered in the old translation, *a regarder of the flying of fowls*, although not all the truth, the flight of fowls being but one way of many, which conjecturers made use of."

"The second mistake of our translators" is said to be "their calling a *miracle-monger* a *witch*. The Hebrew word which the Septuagint renders by the Greek word *φαρμακος*, meaning an impostor, not a poisoner." In

the *latter* sense, I observe, that Mr. Farmer acquiesced. (Mir. c. iv. § 1, note †, p. 266.) But my author deems it "ridiculous to think that Pharaoh's magicians, Jezabel the queen, and king Manasseh, did exercise the art of poisoning," and quotes Rev. xviii. 23, where the word *φαρμακεία* is neither taken for *witchcraft*, nor poisons, but for impostures, though our translators have rendered it *witchcraft*." p. 8. The following passage which presently occurs, though long, may be thought worthy of quotation, as an anticipation of Mr. Farmer's discussions, a century afterwards, connected with a curious admission of limited diabolical agency.

"Nor let any one think, that for the performance of these *counterfeit miracles*, they stood in need of the devil's assistance. For what they performed either exceeded not the compass of human art, although miraculous in the eyes of the vulgar. Or, if it did, then it was not really performed, but a mere *juggling* imposture. Such kind of *jugglers* were those, who stood before Pharaoh, in opposition to *Moses* and *Aaron*. For whosoever believes that *Pharaoh's Magicians* could by the help of devils turn in an instant, a stick into a serpent, he doth ascribe unto the devil an omnipotent creating power, equal to his who did but say, let such a thing be, and it was so." Having controverted the opinion of St. Augustine, he adds; "'Tis true, that men by their well ordering the seeds of plants, may hasten the generation of such plants, and the ripening of their fruits. They may, also, by putting eggs into camel's dung, pro-

cure the generation of chickens. Wherefore 'tis probable that devils, being more skilful than men, may strangely promote the generation of several creatures beyond any human art."

My author next considers the opinion of those who "affirm that the magicians' staffs were not really turned into serpents, but seemingly so, by a deluding juggling trick of the devil, who might convey the staffs away, and slip serpents in their place." He thus proceeds, "To all such as these I answer, that if they once recede from the letter of the text, and say it was a juggle of the devil, I may as well say it was a juggle merely of the magicians themselves, who did it by their sly and secret tricks as the Hebrew word signifies, which our translators have rendered by *their enchantments*. Nor let any one wonder that the scriptures should say, the magicians' staffs were turned into serpents; in regard, the scripture speaks only according to the deceived apprehension of the standers by. Just so in the case of Samuel raised by the Witch of Endor, it speaks according to the deceived apprehensions of Saul and his followers; for neither that woman, nor all the devils in hell could raise Samuel, who had been dead and buried almost two years. As for those who fancy that God did then raise *Samuel*; 'tis a very likely thing indeed, that God should refuse to answer Saul, when he consulted him in ways appointed by himself, and yet should answer him when he consulted in a forbidden way. Besides, if Samuel had been raised by God, no doubt he would never have said unto Saul, 'Why hast thou disquieted me?' for it would

have been no disquiet nor trouble unto him, to come upon God's errand. Some there are who will needs have it to be the devil in the likeness of Samuel, because Saul's death was foretold. To this I answer, that 'twas the woman herself, or a person confederated with her, who spake it at a venture, knowing that Saul was going to fight. But as for the certainty of his death, it could not have been foretold by the devil himself."

Those who consult Mr. Farmer, (*Mir.* ch. iv.) will find that learned writer agreeing with my author as to the nullity of the pretensions made by the magicians and the sorceress of Endor, but in the latter case, preferring *their* opinion who suppose that by a Divine interposition Samuel, or his appearance, was raised up to denounce judgments against Saul. It is remarkable that Mr. Farmer should neglect to name this earlier work on the subjects he so ably treats, as, I think he must have seen it. He observes, § 2, p. 3, p. 306, that "many learned men have maintained that it was neither Samuel nor an evil spirit who now appeared to Saul, but that the whole was the work of human imposture." And at p. 321, he thus uses some of my author's words, which I have lately quoted.—"Here it may be asked, 'Is it likely that God should refuse to answer Saul, when he consulted him in ways appointed by himself, yet should answer him in a forbidden way?'"

Yet the character of Mr. Farmer is above the imputation of a designed suppression of obligations to an author, who, perhaps, might first have led his mind out

of the beaten road of scriptural criticism,

And pointed out the way to noble daring.

"The third error" ascribed to "our translators," is, "their mistaking a consulter with oracles or false prophets, for a consulter with familiar spirits." This censure is supported by examining the meaning of the Hebrew words in Deut. xviii. 11, and a reference to Isaiah xxix. 4, where my author finds the "cheating tricks" of the *oracles* "plainly alluded unto." He substitutes *oracle* for *familiar spirit*, according to the common version, adding, "Here I suppose, the prophet chiefly alludes unto the necromantic oracle, or one that pretended to consult with the dead; who himself, or his confederate, did therefore counterfeit a voice, like the pieping of a chicken, that it might the more plausibly seem to be the small voice of a poor departed ghost." P. 15. This opinion is sustained by a reference to Isaiah viii. 19: "according to the translation of Junius and Tremellius, our own being hardly sense." And a description of ventriloquists, such as "could speak with their mouths shut, and their voice would seem to come out of their bellies, as if they had been really possessed with a talking devil: hence called Engastrimuthians by the Greeks, also Eurycleans, from Eurycles, a famous impostor of this kind; and as Plutarch testifies, anciently called Pythons." (P. 16.)

My author next considers the case of Manasseh's impiety, and after objecting to "our translators" of the common version, on the principle before maintained, he thus

concludes his first chapter. "But whosoever seriously views and considers that place, (2 Chron. xxxiii. 6, 7) he shall find it a mere description of Idolatry, where there is mention of high-places and groves, and of altars dedicated not only to Baal, but unto the whole host of heaven, as also of the setting up a carved idol in the very House of God. Wherefore it was suitable to mention also that crew of men who were set apart by Manasses to officiate in this idolatrous worship. Such as were various sorts of oracles and miracle-mongers. But how witches should come in here I cannot tell, no nor how devils neither, unless you believe that devils made answer at the heathen oracles, which if you do, for my part I must crave leave to dissent, judging them to be nothing but the impostures of men. And as Demosthenes did wisely observe in his days that the Delphian oracle did φιλιππιζειν, so I am confident, if history be true, that the Hammoncan did αλεξανδριζειν, and that all the rest of the cheating pack did, one way or other, ανθρωπιζειν." (p. 17, 18.)

Some account of the remaining chapters, with the little which I have been able to collect of the opposition to this, then strange, work, and of the defence of it by a cotemporary author, who went still further into the question of diabolical agency, must be reserved for a succeeding Number.

VERMICULUS.

Mr. Farmer.

SIR, July 27, 1812.

Your correspondents (pp. 227, 369—371) have connected two names, justly eminent among non-

conformists, but who differed materially in their practice, on one point; the avowal of their theological opinions. Here Dr. Watts appears to advantage in comparison with Mr. Farmer. The latter seems indeed to have so far overlooked the origin of the term preacher (*præco* or a herald) as sometimes to have gone into a pulpit with the design of disguising, rather than proclaiming, his doctrinal sentiments. I know not what else to make of the following description of Mr. Farmer, as a preacher, which his intimate friend and biographer, Dr. Kippis, professes to give "from frequent hearing of him."

"He was particularly excellent in the pulpit. His sermons were rational, spiritual, evangelical, and not unfrequently pathetic. Mr. Farmer had an admirable talent, without trimming, of pleasing persons of very different sentiments. When he was speaking of the doctrines of the gospel, there was a swell in his language that looked as if he was rising to a greater degree of orthodoxy in expression, than some persons might approve; but it never came to that point. What he said was always consistent with the most liberal sentiments in matters of religion." B. B. v. 681. It should be recollected that Mr. F's biographer was a Unitarian.

This swell in his language would be much assisted in acquiring for the preacher the reputation of orthodoxy, by the report of those who, like the author of his *Memoirs*, (1804, p. 31.) "sometimes heard Mr. Farmer speak in strong terms of censure, concerning certain modern publications, and particularly some of Dr. Priestley's."

Dr. P. appears to have been content with a plain stile, such as Swift recommended, *proper words in proper places*, and would have deemed a *swell in his language* something worse than a defect, had it caused his opinions to be misunderstood. Such a writer could be no favourite with Mr. Farmer.

This censure of Dr. Priestley's publications, as a recipe of singular virtue, to make a little orthodoxy go a great way, or even to restore a tarnished orthodox reputation, I beg leave to recommend to those who may have occasion for its use, from frequent observation of its superior efficacy. To dispense this censure properly, it should be unmixed with any candid acknowledgments of Christian virtues. These would very much impair the effect. It should also be given in a high tone, *ex cathedra*, as by *one having authority*.

Mr. Farmer's three important topics, the *Temptation*, *Miracles* and *Demoniacs*, almost unavoidably involved the question of evil spirits. Yet it has been said, that from his writings it could not be known whether he denied or believed their existence. This I think is evidently the case as to a part of the "Dissertation on Miracles," where information on this point might be reasonably expected. I refer to ch. iii. § 1, n. 2. in which the author proceeds "to inquire whether the scripture ascribes the power of performing miracles to *the devil and his angels*." The whole article is an able *argumentum ad hominem*. I wish some of your readers, more conversant with the valuable works of this learned divine than myself, could relieve his memory from

such an imputation. For I cannot help considering it as unworthy of Mr. Farmer's talents and character, to evade, instead of meeting fairly, and freely discussing a question which has been always regarded in the popular creed as highly important. Nor, to his own enlightened mind, could it appear an alternative of trivial consequence, whether Christians did or did not believe themselves subjected by the Divine will, to the moral, if not the natural, influence of malignant beings, inconceivably powerful, and only not omnipotent.

IGNOTUS.

Anabaptists.

SIR,

Your correspondent *Episcopus* complains (p. 493) of the use of the epithet "Anabaptist," in *Chalmers's Biog. Dictionary*. He represents it as 'reproachful and not descriptive.' I thought so too, till lately an advertisement caught my eye in the *Times* newspaper, headed with ANABAPTIST MEETING-HOUSE. The advertisement to which this singular headline drew my attention was to the purport, that a meeting-house was about to be erected at Hackney, and that plans and proposals would be received for building it. This is I find, on enquiry, a meeting-house, for the Particular or Calvinistic Baptists: the advertisement was, of course, drawn up by themselves; and therefore I conclude that this sect do not object to being called *Anabaptists*, and that Mr. Chalmers is blameless.

N. N.

Sir Samuel Romilly.

SIR,

I transcribe for your use part of Sir Samuel Romilly's Speech to the Electors of Bristol, April 2, 1812; persuaded that you will admire the frankness of it, and the spirit of freedom which it breathes.

Sir Samuel is answering objections which had been made to him as candidate for the representation of Bristol in Parliament.

"There is another matter, which perhaps does not deserve to be mentioned; and yet I should be glad to say a few words upon it. It has been published in this city that I am a foreigner, and that if you elect me you will send a foreigner to represent you in a British Parliament. Gentlemen, I was born and educated and have passed my whole life in England, with the exception of a short interval which was spent in visiting foreign countries. My father too was born and educated in England, and spent his whole life in it. My grandfather, it is true, was not an Englishman by birth, but he was an Englishman by choice. He was born the heir to a considerable landed estate at Montpellier in the South of France. His ancestors had early imbibed and adopted the principles and doctrines of the reformed religion, and he had been educated himself in that religious faith. He had the misfortune to live soon after the time when the Edict of Nantes, the great Toleration Act of the Protestants of France, was revoked by Lewis the Fourteenth, and he found himself exposed to all the vexations and persecutions of a bigotted and tyrannical government, for worshipping God in the

manner which he believed was most acceptable to him. He determined to free himself from this bondage; he abandoned his property, he tore himself from his connections, and quitting the country and its tyrant, sought an asylum in this land of liberty, where he had to support himself only by his own exertions. He embarked himself in trade, he educated his sons to useful trades, and he was contented at his death to leave them, instead of his original patrimony, no other inheritance than the habits of industry, he had given them, the example of his own virtuous life, an hereditary detestation of tyranny and injustice, and an ardent zeal in the cause of civil and religious freedom. Among other reasons I have to bless his memory is,—that I am an Englishman. Gentlemen, this is my origin; I trust I need not blush to own it.*"

This is manly, the admirable simplicity of a truly great mind.

Is it true, then, that this eminent lawyer and statesman, disowned the Dissenters, on a late occasion, in the House of Commons? It is most unlikely.

The affair, as given in the public prints, was that a certain gentleman from Sussex charged Sir Samuel with being retained by the Dissenters as their advocate in that House. This personality it was natural for him to repel with indignation. There is something strange however in his reply to his accuser: "He had never been within the walls of a Dissenting place of worship!"

* See "An Account of the Entry of Sir Samuel Romilly into Bristol, &c." 12mo. pp. 14, 15.

This mode of defence seems to concede to the Sussex member that there is something disreputable in a connexion with the Dissenters. Accordingly, Mr. William Smith is reported to have been aroused to declare that he frequented none but Dissenting worship.

The more consistent and generous answer to the member from Sussex, would surely have been, that his charge was unworthy of a representative of the People, so many of whom are Dissenters; that if the Dissenters were less numerous, virtuous, intelligent and important than they really are, it would become a member of the Commons' House to take up their cause, as far as it was the cause of justice and liberty; that for himself, instead of feeling it to be a reproach, he should ever esteem it an honour, to have the good opinion of a body of men, who have been, in all periods, the warmest friends of the principles of freedom and of the House of Brunswick; and that the respect of the Dissenters, if indeed he had been so happy as to gain it, was the more flattering to him, as it was entirely disinterested on their part, and grounded wholly on his Parliamentary conduct, he not being of their religious profession.

Of this cast, though put in a better form, I should have expected Sir Samuel Romilly's vindication of himself to have been; especially as it appears from the speeches of the Rev. Dr. Estlin, the Rev. Mr. Rowe and the Rev. T. S. Brittan, Dissenting clergymen at Bristol, on the occasion before referred to, that the Dissenters in that city are "strenu-

ous advocates" of Sir Samuel's cause*.

I know the imperfectness and frequent inaccuracy of the reports of Parliamentary debates, and therefore indulge the hope that Sir Samuel Romilly has been misrepresented. To an enemy I would not repeat the misrepresentation, for I admire his character, and am devoted to the cause which he sustains: but I have thought it might be of service, by this statement in your liberal work, to give his friends an opportunity of explaining the only part of his conduct as a senator, that has given uneasiness to one brought up in the school of nonconformity and of liberty,

BRISTOLIENSIS.

Dr. Aikin's General Biographical Dictionary.

Hampton, Sept. 1, 1812.

SIR,

I perceive by your pages (493, 494) that a new *General Biographical Dictionary* is publishing. Allow me to ask, whether Dr. Aikin's be abandoned? This is, without exception, the best written and most liberal *General Biography* which I ever consulted; and your correspondent's account of the new work satisfies me that it is likely to continue the best in these respects. It will be mortifying to me and, I know, to many others, should it be left in its present imperfect state.

Indeed, I must protest against the unfairness of prevailing on one to subscribe to the first volumes of

* See the pamphlet before quoted pp. 25—27.

an expensive work, which is then dropped. It may not answer, it is true, but the publishers and editor should satisfy themselves as to that matter before they begin the undertaking. In the present instance, the truly respectable name of the Editor was both an inducement with me to become a subscriber, and a pledge that I should not be decoyed into the middle of the work, and there be left with it, on my hands, as waste paper.

I do hope that the *General Biography* will be resumed, not only from regard to those that have staked their money on the credit of the Editor, but also from respect to the interests of literature: for these literary bankruptcies shake men's faith in writers and publishers, and may hereafter hinder the appearance of all important, which are commonly very expensive, works.

ROBERT BROOKE.

Deity of the Holy Spirit.

August 20th, 1812.

SIR,

Your correspondent from Liverpool, [p. 435.] in answering my query, [p. 149.] respecting the total absence of any petition to the Holy Spirit, amongst the numerous prayers which were devoutly offered by the holy Jesus, during his ministry on earth, doubts whether I was "really ignorant what reply Trinitarians would make;" or whether, supposing no one should think it worth while to return an answer, I "expected to claim a victory, as though it was unanswerable." These doubts I will satisfy, by owning that I was at a loss to ima-

gine what reply could be given; but in investigations of this nature, the idea of a victory has never entered into my mind; both of us, I trust have one sole object in view, the discovery of truth; and if either should perceive it in the arguments of the other, I hope he will not submit unwillingly to receive it as from a conqueror, but joyfully hail it as the most precious gift of a friend and benefactor.

The ground which H. M. takes in the first instance, is indeed such as I could by no means anticipate; he denies the universal appropriateness of the Lord's prayer, and asserts that it was exclusively intended for the use of Christians, during the few months that would intervene, between the time when it was given, and the complete illumination of the apostles, by the descent of the Holy Spirit: going the full length of condemning its present use, as ill suited to, and improper for the disciples of Christ!

I will confess, Mr. Editor, that I felt as much hurt as astonished, by this strange assertion! If there are, as I think every one must feel, some passages in the Holy volume more sacred to his imagination, more dear and precious to his feeling than the rest, this incomparable prayer must surely stand among the foremost of them! How often has it called forth our affectionate adoration of the Supreme Being! taught us to revere his name! to long ardently for the approach and extension of his blessed kingdom! to bow with absolute submission to his will! and from our hearts to forgive our offending fellow-creatures! To seek his powerful help in all temptations! to look to him alone as our rock of defence! and humbly ac-

knowledging that all which we now possess, and all that we still hope for, are his; to ascribe all power, all glory, to the *One God*, and Father of all! who is above all! and through all! and in us all! Venerated as this most perfect form of words has been in every age of the Christian church, and endeared as it ought to be to every heart, by its association with early devotional feelings, I cannot believe that any sincere Christian could without deep regret and indignation, see it excluded from the worship of his church. Why it is not to be found in the gospels of Mark or John I do not pretend to say, any more than to account for various other most important and instructive passages, which are inserted by some of the evangelists and omitted by others: on these matters we are left to mere conjecture; but to me no part of our Saviour's teaching more fully proves that he was divinely gifted than this prayer.

I am not less shocked with your correspondent's next position, that our Lord "acted as a Jew," and that he is not "in every thing" a model for his followers! To assert this, seems to me to strike at the root of Christianity itself; for it denies that he has set us a perfect example, without which, his blessed work upon earth, would have been left incomplete. But I would ask H. M. in what word or action of his life did Jesus act as a Jew? What word or deed is recorded of him that is not worthy of all imitation? His preaching too, and his instructions, were perfect, though the ignorance and Jewish prejudices, even of his apostles, prevented them in some instances from understanding them,

till they had received a portion of that illumination, which had been given without measure to their master, after his baptism by John. But after the resurrection of Christ, when the apostles had been fully informed of all things by him, and on the day of Pentecost had received the promised gifts of the spirit, which were to comfort them for this loss, and enable them to carry on the great work to which they were appointed; when thus completely qualified, what were the doctrines which they taught? Did they tell the Jews, that instead of "the Lord their God" being "One Lord," there were three persons to be worshipped! one of whom was he whom they had so lately put to death upon the cross! and the other that heavenly inspiration which God had poured out upon the prophets who had from time to time been sent to instruct their nation, and who, so inspired, had with one voice declared, that the Lord was One, and "his name One!" If this most astonishing doctrine had been communicated to them, would not their minds have been full of it; and would they not plainly and explicitly have declared it, in all their discourses? While the fact is, that the whole of their preaching, as recorded in the book of Acts, is strictly Unitarian!!

It would be intruding too far upon your valuable pages to insert here a short review, which with regard to this question I have just taken, of that invaluable book; but on a future occasion I may perhaps request its insertion; a passage however which is cited by H. M. must not be silently passed over. "Of Ananias and Sapphira it is said, they lied to the

Holy Ghost, and that they had not lied to men, but to God :” which expressions appear to me to mean, that they had attempted to deceive those who they knew were in possession of such miraculous gifts by the immediate favour of God, as rendered it impossible in any thing that concerned their ministry, for them to be deceived : therefore the attempt was as futile and absurd, as it was daringly wicked. I will notice also an expression of Paul in his beautiful oration on taking leave of the elders of Ephesus, which as it stands in our received translation, may be supposed to favour the doctrine of Christ’s divinity. “Feed the church of God, which he hath purchased with his own blood :” but “the word *God* rests upon the authority of no manuscript of note or value, nor of any version, but the modern copies of the vulgate ; while *Lord* is supported by all the most ancient and valuable manuscripts, whether of the Alexandrine or the Western edition ; by the Coptic, Syriac, and other ancient versions, and by citations from the early ecclesiastical writers.”* But had it been otherwise, it could have had little weight ; “For though by the word *God* we uniformly mean either the Supreme Being, or one who really possessed, or was supposed to possess, the peculiar attributes of his divinity, the Jews employed their word *Elohim* much more loosely ; as in Exodus, “Behold I have appointed thee a *God* to Pharaoh !” In the same book, xxii. 28, gods and rulers are used synonymously. In Psalm 82, “the Gods” is synonymous with “the mighty,” and by the

indiscriminate use of the word *Elohim*, judges, magistrates, and prophets are called Gods.”† Our Lord too says to the Jews, “If they are called *Gods* to whom the word of the Lord came, and the scripture cannot be broken ;” manifestly alluding to those who had received divine communications ; and in this limited sense the term was peculiarly applicable to Jesus, who by this expression seems to sanction its being so applied, though with the humility so conspicuous in his perfect character, he declined assuming so high a title to himself. With these corresponds the expression of Paul, “For though there be that are called *Gods* whether in heaven or on earth ;” evidently meaning the deified men of the heathens, and the inspired prophets of the Jews, “as there be Gods many and Lords many !” But with true Unitarian zeal he adds, “But to us there is but *One God, the Father ; of whom* are all things, and we *in him* ; and one Lord Jesus Christ, *by whom* are all things, and we *by him*.”

With respect to the form of baptism mentioned in Mark’s gospel, and by some supposed to favour the doctrine of the Trinity, it is remarkable that it is not once recorded to have been used by the apostles, or any person mentioned in holy writ ; therefore cannot be a necessary form ; though no Christian can scruple to profess his belief in *the Father* as his God, in Jesus as the Christ, and in the miraculous powers conveyed by the gift of the Holy Spirit ; and I can perceive nothing farther required or implied by the text in question.

* Improved Version.

† Dr. Carpenter.

H. M. is an advocate for the literal interpretation of the scriptures; and so must every lover of them be, when they are not made by it to contradict themselves, or common sense. When our great teacher says, "Of mine own self I can do nothing," "My Father is greater than I," "All power is given unto me," "As the Father hath life in himself, so hath he given to the Son to have life in himself," "I have not spoken of myself, but the Father who sent me; he gave me a commandment what I should say, and what I should speak: whatsoever I speak therefore, even as the Father said unto me, so I speak:" When we read these plain and strong declarations, and many more equally so may be cited, how can we do otherwise than literally believe them, and acknowledge that the power of Christ was a derived power; that he "came into the world to do the will of Him that sent him:" and when in a solemn prayer to his heavenly Father, he says, "This is life eternal, to know Thee the only true God, and Jesus Christ whom thou hast sent," upon what ground can we refuse our assent? What part of the sacred book tells us, that though he was the Infinite Jehovah, he could with truth describe himself as a man gifted and directed by him? And if this strange doctrine cannot be clearly pointed out, how are we authorized to impute such jesuitical language to him who was simplicity itself, and "came into the world to bear witness to the truth!"

But when Jesus says, "Take eat, this is my body," and "this is my blood of the New Testa-

ment;" my reason tells me that he speaks figuratively; though such plain expressions, recorded by three evangelists in exactly the same terms, appear to me to give more colour to the strange doctrine of transubstantiation, than any thing that can be produced in favour of the Trinity, and the former only requires a continued miracle, while the latter includes an impossibility.

One text more out of very many that I could mention; "I and my Father are one." This would certainly have been the strong hold of Trinitarians, as proving the mystical union for which they contend, if our Lord had not in a following discourse, used the same mode of speaking with respect to himself and his disciples; "At that day ye shall know that I am in the Father, and you in me and I in you;" after this it was necessary to concede that oneness of mind, and not of essence, was intended.

There appears to be little reason for inquiring why the term Father should be applied to the infinitely benevolent Author of all things! We might indeed have feared to address the Omnipotent under so endearing an appellation, but that we have been not only permitted, but directed so to do. *God the Father* is a scriptural expression, and one that must be precious to every heart; but for *God the Son*, and *God the Holy Ghost*, however familiar they may be to the eyes and ears of churchmen, they are not to be found in the sacred writings; which they must allow gives us strong grounds for asserting, that they were invented together the word *Trinity*, in the ages of ignorance

and darkness, to suit new and incomprehensible articles of faith!

We now come to the conclusion of H. M.'s remarks, and I can have no hesitation in assuring him that every pious Unitarian must devoutly desire to participate in "the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit;" no belief in a threefold divinity being necessary to make him thankfully receive the truly apostolic benediction; nor can he be at a loss to understand Peter when addressing the converts, he pronounces them "elect according to the foreknowledge of God, through the sanctification of the spirit," and who having been made fully acquainted with the sufferings and doctrines of Christ, were washed from their sins, and become obedient to the holy laws which he delivered.

I have been led to say much more on these interesting subjects than I at first intended, or than was strictly necessary, in reply to H. M. but if he candidly and coolly considers what has been written, I trust that it will induce him to inquire further. Of the books that he mentions to me, he has given me no titles by which to inquire for them; but avoiding this omission, I will follow his example, and earnestly recommend to his perusal Dr. Carpenter's "Unitarianism the Doctrine of the Gospel;" a work which appears to me to bring forward such a mass of evidence, as hardly prejudice herself, unsupported by worldly interest, could resist. Indeed, I am fully persuaded, that if sensible men could be persuaded to read, a general conviction would take place; and why is it

but from a secret dread of this, that we so seldom meet with a man or woman who will venture to open a Unitarian book! This however does not appear to be the case with H. M. or the pages of your Repository would not have come within his view. Wishing him therefore candidly to inquire and to be amply recompensed by discovering the truth "as it is in Jesus," I remain your obliged humble Servant, M. H.

P.S. I am much pleased with your correspondent, Mr. Matthews's recommendation of regular Unitarian worship being performed in private houses, by the members of the family, for themselves and any of their neighbours who may wish to join them. For a believer in the unity of God, to attend a Trinitarian service, appears to me little less than idolatry. To justify this they tell us that they still retain their own sentiments, and join or detach their minds from the solemn words repeated in their hearing, as they agree with or vary from their convictions! But must not this cause a perplexity and confusion of ideas, most incompatible with the unbroken attention and reverential awe, which we should endeavour to preserve when we address our Creator. I can say from experience that this family worship may by a very small number be most satisfactorily carried on, and as a form of prayer will be generally desirable on such occasions, I would warmly recommend the reprinting of one consisting of ten services, which is now used in the Unitarian chapel at Shrewsbury, but which at present I believe is not to be bought. If any of the family happen to be skilled in

music, the introduction of a hymn or psalm is very pleasing, and while the scriptures are open to us, and we have such sermons as Wright's, Lindsey's, &c. it must be want of zeal in the reader, if the hearers go away inanimate and uninstructed.

Inscription on the Altar at Athens.

SIR, *Aug. 18, 1812.*

As you so obligingly inserted (in M. R. for April, p. 221.) a former communication respecting the inscription found by Paul upon an altar at Athens, I will thank you to add a few lines more on the same subject. Dr. Wellwood, in his Essay concerning the death of Socrates, prefixed to his translation of the Banquet of Xenophon, (printed in 1710) says, "It is very probable, and we have several of the ancient historians and divines for vouchers, that it was done (that the altar thus inscribed was erected) by Socrates. It seems, instead of raising an altar, as was the custom, to any of the fictitious gods of Greece, he took this way, as the safest, to express his devotion for the true and one God, of whom the Athenians had no notion, and whose incomprehensible being (he insinuates by that inscription) was far beyond the reach of their understanding or his own. And, it is very reasonable to think, it was owing to the veneration they had for the memory of its founder, that it came to be preserved for so many ages after, though they understood not the sense of the inscription." But this subject is most largely discussed by Dr. Lardner, in his "Jewish and Heathen Testimonies," Vol. III. Chap. 24,

page 17—27, or in Kippis's edition, Vol. VIII. p. 110—119, who quotes with approbation the opinion of Mr. Joseph Hallett, that this altar (like other altars, in different parts of Athens, inscribed, To the unknown God,) was dedicated, not to any particular god, but to him, whoever he was (but still supposing him to be one of the heathen idols) who had delivered them from the plague; and therefore that the Athenians had in fact, but yet ignorantly, paid homage hereby to the true God. J. T. E.

Dissenters' Marriages.

Norfolk, Aug. 24, 1812.

SIR,

The period seems to be fast approaching, when we may expect that the Parliament of the United Kingdom will do themselves honour by expunging from the statute book all the penal laws, which affect *all* classes of Dissenters, and grant to all sects the liberty, with which the great Founder of our faith has made us free. I wish to be informed, what reason can be assigned, why other Dissenters should not have the privilege of marrying those of their own communion, as well as the respectable body, denominated "Friends." Can any sufficient cause be given for confining the performance of the marriage ceremony to the clergy of the established church? Why should not the objections of Unitarians to Trinitarian language upon this occasion be treated with the same respect, as those of "Friends" upon other grounds? We, who most solemnly protest against the worship of Jesus Christ, are per-

mitted to baptize our children and to commit our departed friends to the silent abodes of the grave, in the use of religious forms which we prefer to those which are prescribed by an authority unacknowledged by us. In the present enlightened state of the world, justice and decorum, no less than religion, require that, in a Protestant country, there should be full and complete liberty of conscience to marry and to bury where and as we like. If dissenting registers are valid for the purposes of baptism, they may be equally so in cases of marriage. The noble and truly Christian Protest of the Lords Holland, Stanhope, Lansdowne, and Norfolk, may surely be hailed as a prelude to the arrival of that auspicious day, when the twin brothers, Intolerance and Toleration, shall be consigned to their proper abode.

T.

every part of his reasoning sifted, and the latent, but primary and extensive sources of fallacy should be detected.

If any gentleman to whose notice this may come has in hand such a work, it will materially oblige the writer to be informed of it, either through the medium of the *Monthly Repository*, or by a private letter to the care of Mr. Stower. If no such communication be made within two or three months, he will perhaps feel himself bound to attempt such a work; but *most reluctantly*, not merely because the daily urgencies of a laborious station render any new engagement very unwelcome, but because he wishes to see the desired work executed in a much more able and complete manner than he can venture to hope that his own abilities are equal to.

X. Y.

Answer to Mr. Belsham's "Calm Inquiry."

SIR, Sept. 7, 1812.

It is now nearly two years since the publication of Mr. Belsham's "*Calm Inquiry into the Scripture Doctrine concerning the Person of Christ*," &c. It is with some surprise and disappointment that, as yet, I have not been able to learn that any *Reply* has been published, or is intended from any quarter. The work appears to me capable of being fairly and satisfactorily refuted; but such a refutation would require larger scope than the limits of a review or a pamphlet. The principles of Mr. Belsham's *Inquiry* should be carefully analysed, every text critically re-examined,

On a Passage in Mr. Belsham's Memoirs of Mr. Lindsey.

SIR, Aug. 15, 1812.

In the "*Memoirs of the late Rev. Theophilus Lindsey*," which I have just read with high gratification, the following paragraph concludes a very interesting chapter on the religious character of the late Duke of Grafton.

"Some have affected to believe that this virtuous nobleman was not thoroughly consistent, and that he did not carry his principles to their proper extent. Suffice it to say, in reply to such ungenerous insinuations, that the Duke of Grafton at all times acted up to his own ideas of consistency and rectitude, though his judgment might not entirely

correspond with that of his accusers. Let such persons recollect what this illustrious nobleman did, before they presume to arraign him for what he did not. And it may not be unbecoming those who are so very shortsighted in discovering a mote in the eye of another, to consider well whether there may not at the same time be a beam in their own." (Mem. p. 335.)

This passage has, I apprehend, a special reference to some remarks in your last volume (pp. 469 and 721,) though the concluding sentence is quite irrelevant to the case of *Semper Eadem*. For, however deficient in too many Christian duties, he has never withheld, when due to Unitarian consistency, the sacrifice, not indeed of power or place, which were remote from his condition, but of objects more precious, connected with the most endearing intercourses of private life.

I will acknowledge to the reverend and learned biographer, *the height of my offending*. I certainly did more than *affect* to believe that the late Duke of Grafton "was not thoroughly consistent." The "eminent inconsistency" of that, otherwise, exemplary nobleman appeared to me an indisputable fact, not the creature of "ungenerous insinuations," but a fair conclusion from premises established, much to my surprise, by a correspondence which commenced in your work, under an innocent misapprehension of the late Duke's practice, after he became an Unitarian. Such a conclusion from such premises would, I am persuaded, approve itself to the correct apprehension of Mr. Belsham in

any case where his judgment was not influenced, however imperceptibly, by recollections of affectionate friendship and justly merited esteem,

"A bad effect, but from a noble cause."

I had too often observed a sad inattention to a subject of acknowledged importance, when our Unitarian nonconformist gentry were settling in the country, perhaps with a young family whose habits were yet unformed. They would probably inquire, like other gentry, for a *gravelly soil in a fine sporting country*, contiguous to a *genteel assembly*. But to find or institute a place for Unitarian worship, appeared an object of secondary, if indeed of any, moment. The example of the Duke of Grafton, as I had misapprehended it, I thought peculiarly calculated to arrest their attention, and expose to them by contrast their own inconsistency. Being soon reluctantly convinced, by your respectable correspondent (vi. 651), that my statement was directly opposite to the fact, and that the Duke, at his chief residence in the country, "did regularly attend on the Church of England worship, and as regularly received the communion from a clergyman of the establishment," my second letter (p. 721) was a natural result. I confess, for myself, that I cannot remember the writings and example of Mr. Lindsey, or his friend and biographer, and at the same time doubt the late Duke of Grafton's inconsistency, in adopting a half measure, such as his profession of the Unitarian doctrine appears. It was unworthy of what "this illustrious nobleman did" to advance *the truth as it is in Jesus*.

I will detain Mr. Belsham no longer from his important pursuits, but offer him, though with grateful respect and no small personal regard, this unavoidable dilemma. He must, I think, upon consideration, admit that the late Duke of Grafton was *eminently inconsistent*, or that our venerable friend Mr. Lindsey was unreasonably scrupulous.

SEMPER EADEM.

On the Plan of an Unitarian Association.

SIR, August 14, 1812.

I was very much gratified by reading in your Repository, (p. 431.) a plan drawn up by a writer signing himself *An Unitarian Layman*. The subject has been long in my thoughts, and it was my intention to have requested your indulgence in communicating my ideas to the Unitarian public. I am very glad to have been thus anticipated. The plan in general meets with my approbation, and I have conversed with others, who are equally pleased with it. As it supposes societies formed and considers only the union of those societies, the writer will, I am sure, excuse me, if I take the liberty of stating in what I think some little alteration necessary.

The end proposed is "A General Association of all the Unitarian Societies throughout England and Wales." I approve of the end, but would extend it to the Unitarians in Great Britain.

District associations are to send two delegates, one a minister the other a layman. To this I object, for I would lay no such restraint upon the association, and perhaps one delegate might be

thought sufficient. Whether, however, one or two be sent, they should be the free choice of the association restrained within limits of another kind, one of which I borrow from the gospels, the other from the Epistles of St. Paul. My limits then would refer to age and situation in life. With respect to the one, he should not be under thirty years of age, and to the other, he should be a married man. I will not here enter upon arguments to shew the propriety of these limits. Suffice it that the apostate church, by excluding married men from offices, established in great measure its abominable despotism.

The proposer of the plan styles himself an Unitarian Layman, whence I fear he is still involved in those prejudices, in which I was educated, and to which I adhered with very great tenacity. In the Christian Church I know of no such distinction as laymen and ministers, and here as a Unitarian Christian I make my solemn protest against it, and exhort my brethren to be above all things on their guard against such a distinction. Let it not appear in any of their meetings. All are *people* in Christ's church, and the odious distinction of laity is the offspring of the apostate church. "Be ye not called Rabbi," said our Saviour, and we must be very careful not to admit of a distinction which may give to any one a claim to that title.

It may be asked here, whether Christian communities are to be without ministers? By no means, where they can maintain and choose to have one: but a character like that of minister is not es-

essential to a Christian community, much less should they in any manner be considered as forming a separate body. Wherever they appear out of their particular community, they are to be looked upon in no other light than any other Christian: if they are delegates, they would be considered as such; if elders, as such; if leaders, as such; if itinerants, as such: and I trust that the number of that latter character will be greatly increased, and be the means of very much improving Christian union.

The union of Christians is as great an object as that of Christian societies, and it is a great cause of sorrow to me, that I feel so little union in the body, with which I am connected. In fact, we can scarcely be said to have Christian union, that is, to be members of one body, and each member linked with the other, according to Paul's beautiful description of a church. We meet to say our prayers together and to hear a sermon, but there our union ends, and a person might be for years an attendant, without speaking to, or being spoken to, or having any occasion to be spoken to by any other individual, except it should be for the price of his seat.

Christian union, it appears to me, should begin in the first connection of an individual with the Christian church, namely, with that part, which it is the most convenient for him to unite with. And here it is a union of membership, that I wish to inculcate, a conviction that each is member of Christ's body, each bound to promote to the utmost the spiritual welfare of his brother, as well as

the extension of Christ's spiritual kingdom. Each society, therefore, I could wish to see united in classes of about a dozen in each class, who would meet for an hour in the week, devoting that hour to prayer, to exhortation and to the reading of the scriptures. Here would be made the small collection from each individual for congregational, district and for general purposes. The leader of the class would carry his contributions to the monthly meetings, and thence they would be carried to their proper destinations.

Thus every member would be engaged in the work of the Lord. Each would be employed in some way or other in communicating or receiving instruction, and all would partake of the benefits of social union. The world has its meetings, and fashion brings people together, in which it is reckoned in some classes a great singularity not to unite. At any rate we must mix together in some degree with people of the world, whether as neighbours or relations. Surely one evening in the week may be employed by us with great advantage, where we may set aside all worldly distinctions, consider ourselves only in the relation to one common head, and through him to each other. In such a meeting I should contemplate the advantage to my children, who may here break through that association, which, however desirous I may be to keep from their minds, others may take a pleasure of inculcating. Here all are equal. Here is no distinction of rich or poor, great or small. In the class-meetings will be formed the Christian character, and in the larger meetings on the first

day of the week, it will receive further enlargement of mind and expansion of heart.

I hope the subject will be taken up by other writers in your excellent work, and that it may lead to the establishment of a plan both for the smaller, as well as the larger bodies, to unite together Unitarian Christians in a true Christian church.

KOINONOS.

A Suggestion.

SIR, May 16th, 1812.

Permit me through the medium of your magazine to suggest to a congregation, most of whom take it in, how much it would relieve the minister, if on Sacrament Sundays, those at a distance from the table would move into the places of those nearer, who do not stay to partake of it: the novelty of such a removal would not be very striking nor appear very indecorous, as they are in the habit of doing it for their own accommodation, on the other three Sundays.

W.

British Review.

Extract from the British Review, page 142, in defence of the Bible Society, against the objection of Dr. Herbert Marsh, viz, that it is attended with danger to the Church of England.

"The party which is in error must always have the disadvantage in the circulation of the test of truth; unless we suppose the grace of God to be nothing, the zeal of God's true ministers to be nothing, and the exertions of the apostles of error to be every thing. There is then some chance that the Dis-

senters will not remain Dissenters; or if they do, that the study of the word of God will gradually bring them nearer to the truth. *The SOCINIANS are so well aware of this, that they have compiled a GARBLED BIBLE, for the use of their disciples.* We should be glad to see them members of the Bible Society: they could not retain their disciples one month against the free use of the authorized version of the scriptures."

This passage deserves animadversion. The editor and the readers of the M. Repos. are left to make their remarks upon it.

R. S.

Mr. Hawkes, on Candour to Unbelievers.

Dukinfield, July 9th, 1812.

SIR,

In the number of your Repository for March, page 149, is a communication from T. S. entitled "Want of Candour towards Unbelievers." I am pleased with the display of good temper and frankness, at the same time that I think I perceive something at least approaching to incorrectness in the argumentative part. As no one has noticed the communication, if you have no objection, you will be so kind as to insert the following remarks in your next number.

Your correspondent T. S. justly observes, that "liberality is but another name for charity or justice." In the sermon he had just heard, when he sat to write his communication, he says he had found a limit to this virtue, on a circumstance which he conceives to be a lamentable departure from this most estimable quality, and as he cannot suppose that the

worthy minister he censures in this case, stands alone in the fault, he, from a very commendable motive, animadvert upon the fault in a public but good tempered manner, for the benefit of all those preachers who may be chargeable with the like fault.

If I understand T. S. he charges his minister with an invidious and unfounded comparison between the mere philosopher who is not under the influence of Christianity, and the Christian who is under its influence, and also of inferring and asserting that the former would not resist temptation so successfully as the latter.

Now, Sir, if two and three be admitted to be more than two and two, I think the minister is correct in his inference, from the very premises which T. S. seems to admit, viz. "The superiority of Christianity over every other system of religion or morality." If this superiority be admitted, then, *ceteris paribus*, the person who is under its influence will resist temptation better than if he were not under its influence.

I wish T. S. and others under a similar impression, to recollect that the matter in dispute is not whether some Unbelievers are not better moral characters than some who call themselves Christians, but whether a person under the influence of Christianity will not resist temptation better and become a more perfect character, *ceteris paribus*, than he would become, were he not under its influence. If he would not, I ask wherein consists the superiority of Christianity over every other system of religion or morality, and if he would, liberality or justice de-

mands the inference of the minister whom T. S. censures.

If T. S. contends for a greater portion of liberality or justice, than is generally displayed from the pulpit towards that class of unbelievers, who, though they are not sufficiently convinced by the evidences presented to their minds of the divine origin of Christianity, give every proof of a disposition to examine the evidences with patience, and to discover the truth, he contends for no more than Christianity requires and imperiously demands from all its advocates. If his worthy friend, whose preaching he attends, has in the present case fallen short of that portion of liberality which a regard to truth, and especially Christian truth, requires, not so much in the statement of the important conclusion above inferred from the given premises, as in the manner of stating that conclusion, he will of course feel the mild but proper rebuke contained in his friend's communication. It is certainly one thing to contend for the superior sanctions of the gospel, and to shew with fairness and liberality its pre-eminence to all other systems of religion and morality, and a very different thing, to deliver our views on the subject of the comparison, either through carelessness or design, in such an indefinite and unguarded manner, as to induce the inconsiderate hearer to suppose, that no unbeliever can resist temptation in any case, wherein the appetites, passions and the powerful principle of mistaken self-love plead for gratification.

After all, I cannot suppose that the worthy minister would carry things so far as even to imply that,

while he overflows with the charity attributed to him by his friend T. S. to every sect of Christians, he has not a portion left to extend beyond these limits ; I cannot suppose that he believes, " that the most absurd dogmatist of the Christian denomination is more entitled to his affection and forbearance, than the man whose principles may be such as he (T. S.) has described." But I do suppose that he believes and would imply, that a man, whether philosopher or not, is better prepared to withstand temptation, and to attain to a superior degree of all that is amiable, good and great, under

the influence of Christianity than without its influence. While, therefore he would not contend for the right of judging another man's servant, according to the general acceptance of these words, yet he will, with propriety, contend for the right of comparing the principles by which human actions may be influenced, and give the preference to those which appear to him most favourable to virtue and goodness, without overstepping liberality or justice.

I am, Sir,

Your's respectfully,

JAMES HAWKES.

BIBLICAL CRITICISM.

Remarks on Passages of Scripture.

July 9, 1812.

Mark xiv. 51, 52. " — there followed him a certain young man having a linen cloth cast about his naked body, and the young men laid hold on him. And he left the linen cloth, and fled from them naked."

It appears, from communications to the *Monthly Magazine*, (1811, 1812,) by a person styling himself a *man of letters*, that some German critic has given what to most readers is a very offensive explanation of this passage. The alleged reasons of the interpretation, are 1, The Greek denomination, which the "man of letters" pronounces a treacherous argument, 2, The notorious manners of the country, which he as properly calls a mere presumption, 3, The habiliment of the individual,

which, in the judgment of the communicator, is a strong symptom, 4, The free behaviour of the young men, which he thinks a weighty and conclusive reason.

For "the habiliment of the individual," it is sufficient that I refer to the commentators, who have clearly shewn that it does not authorize the deduction of the writer in the *Allgemeine Literatur-Zeitung*. And what this gentleman pleases to denominate "the free behaviour of the young men" [the soldiers], was, in truth, their attempt to arrest one whom they conceived to be an accomplice of Jesus : "A particular," observes Lardner, (Works. vi. 103), "in no other evangelist, yet very fitly taken notice of, as intimating the usual noise and disturbance, when a man is taken up in the night time as a malefactor, and is carried before a magistrate. By the noise of the people passing along, that

young person was excited to come hastily out of the house where he was, to inquire what was the matter. Mr. Le Clerc in his French Testament, has an useful note upon this place. He observes the natural simplicity of the Evangelists' narration; which, as he justly says, confirms the truth of their history."

Luke iv. 16. "— *as his custom was*, he went into the synagogue, on the Sabbath-day."

In some passages of the gospels, Christ is said to have discoursed, in others to have taught, and in others, again, to have performed miraculous cures, in the synagogues of that part of Judæa where he happened to be travelling. And these statements, when taken together, constitute a strong presumption that he *habitually* attended such assemblies. However, lest any person should suppose that he repaired thither only on extraordinary occasions, it is recorded, naturally and incidentally, though distinctly, that *it was his custom* to go into the synagogue on the Sabbath-day. Now there is a harmony between these words of Luke's and the more direct relations, by himself and the other evangelists on this subject, which prevents all suspicion of imposture on either side. If the *practice* of Jesus was to go into the synagogue on the Sabbath, we are not surprised that at some of these seasons he proved himself to be "mighty in word and deed:" and, on the other hand, if in more instances and more places than one, we find him in the Synagogue (a circumstance, by the way, which they who wrote memoirs of him, would never think of *specifically* noticing except in connection with

events unusually interesting), then there is the greatest probability that he was *customarily* present at those religious meetings.

John iii. 34. "—God giveth not the spirit *by measure* unto him."

The miraculous powers bestowed on Jesus, did not differ in nature from those of many preceding messengers of the Divine will. And he himself declares concerning his first disciples that some of their miracles would, at least in human opinion, excel his, (John xiv. 12) "He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do, because I go to the Father;" in which words he refers to their ability of speaking foreign languages, without having learnt them, and of imparting this faculty to others. The proposition, therefore, "God giveth not the spirit by measure unto him," must import that our Lord's supernatural gifts dwelt in him during the whole of his ministry, and could be employed, in some degree, if not altogether, conformably with his own judgment, principles and feelings.

To this doctrine, for which I might quote other parts of the New Testament, especially John xiv. 11. 2 Cor. viii. 9. Luke viii. 46. Philipp. ii. 6., and which may also be inferred from our Saviour's office and from some of his titles, as well as from his *temptation* and from other events in his life, the following objections have been advanced:

We are told* that it cannot be reconciled to the dependence of

* Monthly Repository, Vol. VI. 674, 675: and See Tucker's Light of Nature, Vol. V. (1805) 565.

Jesus upon Heaven: it is saying that he who was ordained by the counsels of God to be the Messiah, "might or might not have fulfilled the purpose for which he was selected."

But where, I ask, is the difference in this respect between a being who has only the common powers of man, and one who, in addition to them, possesses extraordinary gifts, and has a specific and most important destination? Do we not *all* receive our endowments from above? Speaking after the manner of men, is it not possible for us to pervert and misapply them? Nevertheless, do we hesitate to declare that God will fulfil his purposes both concerning us and by our means? Shall we allow nothing in general, nothing in the case of our divine master supereminently, for strength of piety, tenderness of compassion and warmth of zeal? The objection seems to arise from confounding popular with correcter language. It is evident, moreover, from 1 Cor. xii. xiii. xiv. that the early believers had a controul over the miraculous powers bestowed upon them. Nor is the fact discordant with the analogy of Providence and nature.

Another objection is built upon "what took place at the resurrection of Lazarus." It is attempted to shew that Christ then prayed for assistance of which he was previously destitute. But his words imply the contrary, "I knew that thou hearest me *always*," i. e. not, as some would paraphrase his language, "whenever the purposes of my mission require it," but *through my whole ministry, thou hast given to me the*

ability of working miracles. If then it be asked, "Why did he perform this act of devotion?" Let us take the answer from himself, "because of the people which stood by I said it," *that I might express, in their hearing, my persuasion of my dependence on thee, and lead them to admit my credentials as the Messiah*.* In like manner, when we petition for daily bread, we are far from implying that we have not, popularly speaking, the power of procuring it: we simply make an acknowledgment of the power being bestowed.

Lastly, it is objected that "the humility of Christ did not consist in his neglecting to use the miraculous powers which accompanied him in the progress of his mission, for his own purposes; but in the most perfect contentedness with his lot, and in resignation to the will of his Father for the good of mankind." In these qualities, no doubt, it in part consisted: yet the perusal of his history may convince us that his humility was also composed in no small degree of his benevolent and disinterested application of his very superior endowments. Thus it was that "he made himself of no reputation." His exercise of the spirit which God gave unto him without measure, was as much a trial, an improvement of his religious habits, and therefore of his humble temper, as the right exercise of the talents which Providence, in its ordinary dispensations, puts into the hands of men, is a trial of their faith, piety and virtue. N.

* John xii. 41, 42.

NEW TOLERATION ACT.

Anno Quinquagesimo Secundo
Georgii III. Regis.

CAP. CLV.

An Act to repeal certain Acts, and amend other Acts relating to Religious Worship and Assemblies, and Persons teaching or preaching therein.

(29th July 1812.)

Whereas it is expedient that certain Acts of Parliament, made in the reign of his late Majesty King Charles the Second, relating to non-conformists and conventicles, and refusing to take oaths, should be repealed, and that the laws relating to certain congregations and assemblies for religious worship, and persons teaching, preaching, or officiating therein, and resorting thereto, should be amended; be it therefore enacted by the king's most excellent majesty, by and with the advice and consent of the lords spiritual and temporal, and commons, in this present Parliament assembled, and by the authority of the same, That from and after the passing of this Act, an Act of Parliament made in the session of Parliament held in the thirteenth and fourteenth years of his late Majesty King Charles the Second, intituled, *An Act for preventing the Mischiefs and Dangers that may arise by certain Persons called Quakers, and others, refusing to take lawful oaths*; and another Act of Parliament, made in the seventeenth year of the reign of his late Majesty King Charles the Second, intituled *An Act for restraining Non-conformists from inhabiting in Corporations*; and

another Act of Parliament, made in the twenty-second year of the reign of the late King Charles the Second, intituled *An Act to prevent and suppress seditious Conventicles*; shall be and the same are hereby repealed.

II. And be it further enacted, That from and after the passing of this Act no congregation or assembly for religious worship of Protestants (at which there shall be present more than twenty persons besides the immediate family and servants of the person in whose house or upon whose premises such meeting, congregation, or assembly, shall be had) shall be permitted or allowed, unless and until the place of such meeting, if the same shall not have been duly certified and registered under any former act or acts of Parliament relating to registering places of religious worship, shall have been or shall be certified to the bishop of the diocese, or to the archdeacon of the archdeaconry, or to the justices of the peace at the general or quarter sessions of the peace for the county, riding, division, city, town, or place, in which such meeting shall be held; and all places of meeting which shall be so certified to the bishop's or archdeacon's court, shall be returned by such court once in each year to the quarter sessions of the county, riding, division, city, town, or place; and all places of meeting which shall be so certified to the quarter sessions of the peace shall be also returned once in each year to the bishop or archdeacon; and all such places shall be registered

in the said bishop's or archdeacon's court respectively, and recorded at the said general or quarter sessions; the registrar or clerk of the peace whereof respectively is hereby required to register and record the same; and the bishop or registrar or clerk of the peace to whom any such place of meeting shall be certified under this Act shall give a certificate thereof to such person or persons as shall request or demand the same, for which there shall be no greater fee nor reward taken than two shillings and sixpence; and every person who shall knowingly permit or suffer any such congregation or assembly as aforesaid to meet in any place occupied by him, until the same shall have been so certified as aforesaid, shall forfeit for every time any such congregation or assembly shall meet contrary to the provisions of this Act, a sum not exceeding twenty pounds, nor less than twenty shillings, at the discretion of the justices who shall convict for such offence.

III. Provided always, and be it further enacted, That every person who shall teach or preach in any congregation or assembly as aforesaid, in any place, without the consent of the occupier thereof, shall forfeit for every such offence any sum not exceeding thirty pounds, nor less than forty shillings, at the discretion of the justices who shall convict for such offence.

IV. And be it further enacted, That from and after the passing of this Act, every person who shall teach or preach at, or officiate in, or shall resort to any congregation or congregations, assembly or assemblies, for religious worship of Protestants,

whose place of meeting shall be duly certified according to the provisions of this Act, or any other Act or Acts of Parliament relating to the certifying and registering of places of religious worship, shall be exempt from all such pains and penalties under any Act or Acts of Parliament relating to religious worship, as any person who shall have taken the oaths, and made the declaration prescribed by or mentioned in an Act, made in the first year of the reign of King William and Queen Mary, intituled "*An Act for exempting their Majesty's Protestant Subjects, dissenting from the Church of England, from the Penalties of certain Laws*", or any Act amending the said Act, is by law exempt, as fully and effectually as if all such pains and penalties, and the several acts enforcing the same, were recited in this Act, and such exemptions as aforesaid were severally and separately enacted in relation thereto.

V. Provided always, and be it further enacted, That every person not having taken the oaths, and subscribed the declaration herein-after specified, who shall preach or teach at any place of religious worship certified in pursuance of the directions of this Act, shall, when thereto required by any one justice of the peace, by any writing under his hand or signed by him, take, and make and subscribe, in the presence of such justice of the peace, the oaths and declaration specified and contained in an Act, passed in the nineteenth year of the reign of his Majesty King George the Third, intituled "*An Act for the further Relief of Protestant Dissenting Ministers and Schoolmasters*"; and

no such person who, upon being so required to take such oaths and make such declaration as aforesaid, shall refuse to attend the justice requiring the same, or to take and make and subscribe such oaths and declaration as aforesaid, shall be thereafter permitted or allowed to teach or preach in any such congregation or assembly for religious worship, until he shall have taken such oaths, and made such declaration as aforesaid, on pain of forfeiting, for every time he shall so teach or preach, any sum not exceeding ten pounds nor less than ten shillings, at the discretion of the justice convicting for such offence.

VI. Provided always, and be it further enacted, That no person shall be required by any justice of the peace to go to any greater distance than five miles from his own home, or from the place where he shall be residing at the time of such requisition, for the purpose of taking such oaths as aforesaid.

VII. And be it further enacted, That it shall be lawful for any of his Majesty's Protestant subjects to appear before any one justice of the peace, and to produce to such justice of the peace a printed or written copy of the said oaths and declaration, and to require such justice to administer such oaths and to tender such declaration to be made, taken, and subscribed by such persons: and thereupon it shall be lawful for such justice, and he is hereby authorised and required to administer such oaths and to tender such declaration to the person requiring to take and make and subscribe the same; and such Persons shall take and make and subscribe such oaths and declaration in the pre-

sence of such justice accordingly; and such justice shall attest the same to be sworn before him, and shall transmit or deliver the same to the clerk of the peace for the county, riding, division, city, town, or place for which he shall act as such justice of the peace, before or at the next general or quarter sessions of the peace for such county, riding, division, city, town, or place.

VIII. And be it further enacted, That every justice of the peace before whom any person shall make and take and subscribe such oaths and declaration as aforesaid, shall forthwith give to the person having taken, made, and subscribed such oaths and declaration, a certificate thereof under the hand of such justice in the form following: (that is to say),

'I A. B. one of his Majesty's justices of the peace for the county, [riding, division, city, or town, or place, as the case may be] of

do hereby certify, That C. D. of, &c. [describing the Christian and Surname, and place of abode of the party] did this day appear before me, and did make and take and subscribe the several oaths and declaration specified in an Act, made in the fifty-second year of the reign of King George the Third, intituled [set forth the title of this Act]. Witness my hand, this day of One thousand eight hundred and .'

And for the making and signing of which certificate, where the said oaths and declaration are taken and made on the requisition of the party taking and making the same, such justice shall be entitled to demand and have a fee

of two shillings and sixpence, and no more: and such certificate shall be conclusive evidence that the party named therein has made and taken the oaths and subscribed the declaration in manner required by this Act.

IX. And be it further enacted, That every person who shall teach or preach, in any such congregation or assembly, or congregations or assemblies as aforesaid, who shall employ himself solely in the duties of a teacher or preacher, and not follow or engage in any trade or business, or other profession, occupation or employment, for his livelihood except that of a schoolmaster, and who shall produce a certificate of some justice of the peace, of his having taken and made and subscribed the oaths and declaration aforesaid, shall be exempt from the civil services and offices specified in the said recited Act, passed in the first year of King William and Queen Mary, and from being balloted to serve and from serving in the militia or local militia of any county, town, parish, or place in any part of the United Kingdom.

X. And be it further enacted, That every person who shall produce any false or untrue certificate or paper, as and for a true certificate of his having made and taken the oaths and subscribed the declarations, by this Act required, for the purpose of claiming any exemption from civil or military duties as aforesaid, under the provisions of this or any other Act or Acts of Parliament, shall forfeit for every such offence the sum of fifty pounds; which penalty may be recovered by and to the use of any person who will sue for the same,

by any action of debt, bill, plaint or information in any of his Majesty's Courts of Record at Westminster, or the courts of Great Sessions in Wales or the court of the counties palatine of Chester, Lancaster and Durham (as the case shall require); wherein no essoign, privilege, protection, or wager of law, or more than one imparlance shall be allowed.

XI. And be it further enacted, That no meeting, assembly, or congregation of persons for religious worship, shall be had in any place with the door locked, bolted, or barred, or otherwise fastened, so as to prevent any persons entering therein during the time of any such meeting, assembly, or congregation; and the person teaching or preaching at such meeting, assembly, or congregation, shall forfeit for every time any such meeting, assembly, or congregation, shall be held with the door locked, bolted, barred, or otherwise fastened as aforesaid, any sum not exceeding twenty pounds, nor less than forty shillings, at the discretion of the justices convicting for such offence.

XII. And be it further enacted, That if any person or persons, at any time, after the passing of this Act, do and shall wilfully and maliciously or contemptuously disquiet or disturb any meeting, assembly, or congregation of persons assembled for religious worship, permitted or authorized by this Act, or any former Act or Acts of Parliament, or shall in any way disturb, molest, or misuse any preacher, teacher, or person officiating at such meeting, assembly, or congregation, or any person or persons there assembled, such person or persons so offending,

upon proof thereof before any justice of the peace by two or more credible witnesses, shall find two sureties to be bound by recognizances in the penal sum of fifty pounds to answer for such offence, and in default of such sureties shall be committed to prison, there to remain till the next General or Quarter Sessions; and upon conviction of the said offence, at the said General or Quarter Sessions, shall suffer the pain and penalty of forty pounds.

XIII. Provided always, and be it further enacted, That nothing in this Act contained shall affect or be construed to affect the celebration of Divine service according to the rites and ceremonies of the united Church of England and Ireland, by ministers of the said church, in any place hitherto used for such purpose, or being now or hereafter duly consecrated or licensed by any archbishop or bishop or other person lawfully authorized to consecrate or license the same, or to affect the jurisdiction of the archbishops or bishops or other persons exercising lawful authority in the Church of the United Kingdom over the said church, according to the rules and discipline of the same, and to the laws and statutes of the realm; but such jurisdiction shall remain and continue as if this Act had not passed.

XIV. Provided also, and be it further enacted, That nothing in this Act contained shall extend or be construed to extend to the people usually called Quakers, nor to any meetings or assemblies for religious worship held or convened by such persons; or in any manner to alter or repeal or affect any act other than and except the

acts passed in the reign of King Charles the Second herein before repealed, relating to the people called Quakers, or relating to any assemblies or meetings for religious worship held by them.

XV. And be it further enacted, That every person guilty of any offence, for which any pecuniary penalty or forfeiture is imposed by this Act, in respect of which no special provision is made, shall and may be convicted thereof by information upon the oath of any one or more credible witness or witnesses before any two or more justices of the peace acting in and for the county, riding, city or place wherein such offence shall be committed; and that all and every the pecuniary penalties or forfeitures which shall be incurred or become payable for any offence or offences against this Act, shall and may be levied by distress, under the hand and seal or hands and seals of two justices of the peace for the county, riding, city, or place, in which any such offence or offences was or were committed, or where the forfeiture or forfeitures was or were incurred, and shall when levied be paid one moiety to the informer, and the other moiety to the poor of the parish in which the offence was committed; and in case of no sufficient distress whereby to levy the penalties, or any or either of them imposed by this Act, it shall and may be lawful for any such justices respectively before whom the offender or offenders shall be convicted, to commit such offender to prison for such time not exceeding three months, as the said justices in their discretion shall think fit.

XVI. And be it further enacted,

That in case any person or persons who shall hereafter be convicted of any of the offences punishable by this Act, shall conceive him, her or themselves to be aggrieved by such conviction, then and in every such case, it shall and may be lawful for such person or persons respectively, and he, she, or they shall or may appeal to the General or Quarter Sessions of the Peace, holden next after such conviction in and for the county, riding, city or place, giving unto the justices before whom such conviction shall be made, notice in writing within eight days after any such conviction, of his, her, or their intention to prefer such appeal; and the said justices in their said General or Quarter Sessions shall and may, and they are hereby authorized and empowered to proceed to the hearing and determination of the matter of such appeal, and to make such order therein, and to award such costs to be paid by and to either party, not exceeding forty shillings, as they in their discretion shall think fit.

XVII. And be it further enacted, That no penalty or forfeitures shall be recoverable under this Act, unless the same shall be sued for, or the offence in respect of which the same is imposed is prosecuted before the justices of the peace or Quarter Sessions, within six months after the offence shall have been committed; and no person who shall suffer any imprisonment for non-payment of any penalty shall thereafter be liable to the payment of such penalty or forfeiture.

XVIII. And be it further enacted, That if any action or suit

shall be brought or commenced against any person or persons for any thing done in pursuance of this Act, that every such action or suit shall be commenced within three months next after the fact committed, and not afterwards, and shall be laid and brought in the county wherein the cause or alleged cause of action shall have accrued, and not elsewhere; and the defendant or defendants in such action or suit may plead the general issue, and give this Act and the special matter in evidence on any trial to be had thereupon, and that the same was done in pursuance and by authority of this Act; and if it shall appear so to be done, or if any such action or suit shall be brought after the time so limited for bringing the same, or shall be brought in any other county, city, or place, that then and in such case the jury shall find for such defendant or defendants; and upon such verdict, or if the plaintiff or plaintiffs shall become nonsuited, or discontinue his, her, or their action or actions, or if a verdict shall pass against the plaintiff or plaintiffs, or if upon demurrer judgment shall be given against the plaintiff or plaintiffs, the defendant or defendants shall have and may recover treble costs, and have the like remedy for the same, as any defendant or defendants hath or have for costs of suit in other cases by law.

XIX. And be it further enacted, That this Act shall be deemed and taken to be a public Act, and shall be judicially taken notice of as such by all judges, justices, and others, without specially pleading the same.

Form of the Oaths and Declaration mentioned in the last Act.

I, *A. B.* of [*specify the Christian and Surname and the Parish and County where the Party resides*] do sincerely promise and swear that I will be faithful and bear true allegiance to his Majesty King George **SO HELP ME GOD.**

I, *A. B.* [*insert as before directed*] do swear that I do from my heart abhor, detest, and abjure, as impious and heretical, that damnable doctrine and position, that Princes excommunicated or deprived by the Pope or any authority of the See of Rome, may be deposed or murdered by their subjects or any other whatsoever, and I do declare that no foreign prince, person, prelate, state or potentate, hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm. **SO HELP ME GOD.**

I, *A. B.* of [*insert as before directed*] do solemnly declare in the presence of Almighty God, that I am a Christian and a Protestant, and as such, that I believe that the Scriptures of the Old and New Testament, as commonly received among Protestant Churches, do contain the revealed Will of God, and that I do receive the same as the rule of my doctrine and practice.

Examined

A. B.

Form of a Certificate of a Place intended to be used by a Congregation or Assembly for religious Worship.

To the Right Reverend the Lord Bishop of [*as the case may be*] or

to the Reverend (*A. B.*) Archdeacon of [*as the case may be*] and to his Registrar, or to the Justices of the Peace [*of the County, Riding, Division, City, Town, or Place, as the case may be*], and to the Clerk of the Peace thereof.

I, *A. B.* of [*describing the Christian and Surname, and place of abode, and trade or profession of the party certifying*] do hereby certify that a certain building [*messuage or tenement, barn, school, meeting-house, or part of a messuage, tenement, or other building, as the case may be*] situated in the parish of and county of (*as the case may be, and specifying also the number of the messuage &c. if numbered, and the street, lane, &c. wherein it is situate and the name of the present or last occupier and owner*) is intended forthwith to be used as a place of religious worship by an assembly or congregation of Protestants, and I do hereby require you to register the same according to the provisions of an act passed in the forty-second year of the reign of his Majesty King George the Third, intituled, 'An Act to repeal certain Acts, and amend other Acts, relating to religious worship and assemblies, and persons teaching or preaching therein.' Witness my hand, this **One Thousand Eight Hundred and**

A. B.

And which may be signed by one or more persons, who should keep an examined duplicate of the copy which is left with the registrar or clerk, and be provided with a respectable witness of such delivery.

INTELLIGENCE.

A Speech delivered at the Annual Meeting of the Auxiliary Bible Society, in Birmingham, April 24, 1812, by Jos. Toulmin, D. D.

Many as are the years, Sir, in which I have appeared in the character of a public speaker, I feel great diffidence in addressing you and this numerous assembly on the present occasion; and could not reconcile myself to it, but under the indulgence of delivering my sentiments from prepared notes; and I am

sensible, that with the aid of which I avail myself, I stand up under great disadvantages to speak on a subject on which the most brilliant talents have, in different places, displayed a copiousness, invention, and energy of diction to which I ought to make no claim; and on a subject on which, it must be very fresh in the memory of most of us, such a torrent of pathetic, powerful, and ready oratory was poured out on our listening ears last year as sent us all away amazed, transported and deeply impressed. I will, however, cast myself on the can-

dour of this respectable auditory, while from a sense of duty to an excellent cause, I offer a few sentiments that may revive in the minds of many a conviction of its utility and importance.

Whether we reflect on the simplicity of the plan adopted by the English and Foreign Bible Society, on the patronage with which it has been honoured, on the rapidity of its progress, on the extent of its influence, or the greatness of the object, there is not a light in which this institution presents itself to our view, in which it does not strike the mind with proofs of its utility and efficacy. It commenced only eight years since, and in that short space of time, it has, as it were, with a force and quickness of vegetation, like that of the smallest seed, fixed its roots deep, and extended its luxuriant branches far and wide, even over the globe; it has been the means of preaching the gospel in fifty-four different languages: every year has added to the number of its members: every year has afforded new and joyful proofs of the spread of its operations, and the success of its exertions. It has issued from its Repository in London, more than 325,000 copies of the Scriptures, independently of those which have been printed under its auspices, beyond the limits of the United Kingdoms; and it has expended in this period more than £1,000 in promoting its object.

Venerated be the name of Pamphilus, the Presbyter of Cæsarea, in the third century, who always kept a supply of copies of the Scriptures to give or lend; venerated be the names of those who translated the sacred books into the vulgar tongues of different countries; venerated be the memory of our pious reformers, who laid open their enlightening pages to the common people; venerated be the names of the Hon. Mr. Boyle, a Bishop Hall and a Lord Wharton, who by testamentary grants, provided for the annual distribution of Bibles through future generations. Great respect is due to the extended plans of the Society formed for promoting Christian Knowledge, and of that which directs its exertions to the attainment of the same object, under the name of Religious Knowledge. I honour the memory of the philanthropic Dr. Bray*, the pro-

moter, if not the founder of the former of these institutions. I would not overlook the society formed about 30 years since, for the specific purpose of giving Bibles to our soldiers and sailors. But the light which those efforts have kindled, in comparison with that which this institution has excited and diffused, is scarcely more than are the glitterings of a glow worm to the splendor of the meridian sun.

High praise belongs to those who distribute practical Treatises on Religion, Summaries of Faith and Morals, Books of Devotion and the Common Prayer. But the best of these are only human compositions; they are all in some respect defective; in purity and completeness, but above all in authority, they are defective. They are only streams from the fountain of truth and knowledge; whatever is excellent in them originates from the Bible; they mechanically draw the attention of the reader to the man, from whose heart and pen they proceeded. A Bible speaks to us with Divine authority. It turns the thoughts, it elevates the mind in the first instance to God alone, whose word it contains.

The institution which you are called, Christians and townsmen, to support, appears to be most honourable to the Holy Scriptures in *this* view, that its single object is to circulate *them* only "without note or comment." It is honourable to the scriptures, for "it proclaims, in opposition to infidelity, the public belief of thousands in the truth of revelation." It expresses, in contrast with lukewarmness and a spirit of indifference to the best interests of men, a generous solicitude for the salvation of man, with an ardent concern for the spread of Divine truth, and a full persuasion that both will be most effectually promoted by the circulation of the scriptures. It is honourable to the Scriptures, for it is our voluntary testimony to their fullness and sufficiency; it attests our conviction, to use the language of the sixth article of our national church, "that Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith; or to be thought requisite or necessary to salvation." It is honourable to the Scriptures, for it employeth them as the means of expressing

* Dr. Bray had the living of Sheldon, near Coleshill; and afterwards was minister of Aldgate, London.

and cementing an union of efforts, a harmony of affection between all parties, in one great design, that of giving the most extensive circulation to the book which contains the bequest of the Prince of Peace, the law of love, and the counsels of Divine and universal mercy; whatever differences of opinion, what variations soever of religious profession may exist amongst us, *here* we are of one heart and one soul.

It is an institution most honourable to the Scriptures, for it implies our absolute submission to their authority; it expresses an ardent desire that their authority only may prevail in forming the religious faith and practice of mankind. Christians of all denominations have been too ready to identify their own views of the Christian doctrine, their own interpretations, glosses, and deductions with the Scriptures themselves; and to conceive, that they who do not admit the latter cannot reverence the former. Our joint consent to discard our own notes and comments in the circulation of the Scriptures, is a reverential appeal to *them only*, as a Divine and infallible guide; it is acting upon the true Protestant principle, that the Bible only is our religion. It is a declaration, as far as actions can speak, that we humbly lay our preconceived ideas, our prejudices, our principles of education, the results of our own enquiries, the creeds and practices with which our interest has been connected, at the throne of the God of Truth. When we put a Bible "without note or comment," into the hands of any one, we virtually deliver with it this admonition: "this is the book to whose sacred dictates we all wish conscientiously to bow; take it as the Divine standard of truth; read it carefully, read it seriously, read it impartially, and judge for yourself." May we offer it, and you receive it with a solemn conviction that both of us are alike amenable for our use of it at the tribunal of God, whose unerring oracles are recorded in it!

To do this is not to intimate a doubt or distrust of the rectitude of our sentiments, but rather a confidence in them, that we fear not to have them tried by this test; or it implies a disinterested fortitude of mind, under a persuasion that truth, whether it exists in one party or the other, will finally prevail. On these principles allow me to say on my own behalf, and on behalf of others with whom, it is known, I agree in

many opinions different from those held by the majority of the members and patrons of the English and Foreign Bible Society, we adopt with cordial approbation the simplicity of its object: we are devoutly glad in conjunction with them, to circulate the Scriptures "without note or comment;" and in the United Kingdoms the authorised version.

May I be permitted, Sir, to suggest another consideration, which, with peculiar force recommends this institution to our attention and support, which affords us cause to congratulate ourselves on seeing its commencement, and witnessing its glorious progress. We behold in its rapidly advancing spread and influence, the growing fulfilment of the word of prophecy, and a prelude to its complete accomplishment.

If in the days of the Apostles it could be said of the preachers of Christianity, that "their sound was gone into all the earth, and their words to the end of the world;" with how much greater propriety and force may this be now said of the doctrine of grace and salvation, transmitted down to us in those invaluable writings. It was the fervent prayer of the times before Christ, "God be merciful unto us, and bless us, and cause his face to shine upon us, that thy way may be known on earth, and thy saving health among all nations." This prayer was, in the first instance, answered, when "in the fulness of time, the day spring from on high visited mankind, to give light to them that sat in darkness and the shadow of death, and to guide our feet into the ways of peace." But still much remained to be effected, partial was the spread of the gospel; a long night of darkness followed the opening day of light and salvation. The Reformation, at least in great part of Europe, dispersed in a great degree, the darkness; the Reformation, aided by the invention of printing, opened and distributed the treasures of truth and grace. Subsequent measures have assisted the progress of Divine knowledge: but slow, local and limited has been that progress. Through ages "little, comparatively, has been done towards generalizing the knowledge of the Bible." Darkness, while centuries have rolled on, has overshadowed the earth. The rays of light have, at most been few, scattered and feeble.

But the sun of righteousness has, recently, burst forth from the dark clouds with a bright lustre, has enlightened

with greater lustre the territories of Europe and Asia, and darted his resplendent beams beyond the wide Atlantic. Read the Reports of the British and Foreign Bible Society, which become every year more interesting by the variety and number of facts which they detail. Reflect on the increasing formation of Auxiliary Societies in this kingdom, in foreign countries to the east of us, and in the American States. The first Bible Society established in that country was at Philadelphia, about three years since; there are now twenty Societies of this description in the United States, circulating the Scriptures in every direction*. Reckon up the number of Bibles and Testaments which have been distributed by the parent Society. Traverse over the countries into which, by its patronage, translations of the Scriptures have been introduced. As its last report expresses it, "it may be truly affirmed, that it has opened channels, by which the springs of life have not only flowed to the numbers who thirsted for them, within the United Kingdoms, but have been conveyed to the barren and parched soils of the remotest regions."

In connection with these details of its operations, recollect the word of prophecy. Prophecy declared, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea; in that day the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity and darkness; all thy children shall run to and fro, and knowledge shall be increased." Compare existing events with these predictions. These predictions foretold an universal spread of Divine knowledge; existing events open a prospect of it more propitious, more encouraging than any preceding æra has afforded. May we not say that now the word of prophecy begins indeed to receive its accomplishment. May we not augur from present appearances, that the time is rapidly approaching, when "the earth shall be filled with the knowledge of the Lord?"

These appearances, be it observed, break out under awful and alarming circumstances. When war has, for nearly twenty years, been waving its bloody banners over the nations of Europe; when, as it is stated in the last Report, "the difficulties with which

manufactures and commerce have to contend, make it a matter of astonishment and gratitude, that the exertions in this benevolent cause have been so little restrained in any place, and have, in most places, been stimulated and enlarged." Under these circumstances has the British and Foreign Bible Society commenced. Under these circumstances has its noble design been successful. What has been effected, in this situation of the world and of our own country, affords, from its correspondence to prophecy, a peculiar confirmation to our faith in the truth of that Revelation, to which it is our pious and earnest wish to give the most extensive circulation; it creates the most encouraging conjectures of what will take place, nay, it converts conjectures into lively hope, and raises hope into divine confidence.

But much yet remains to be done. To ripen auspicious beginnings, and to realize expectation, your continued efforts are solicited, and are necessary. The anticipation, which we are invited to entertain, is delightful to every follower of the great Founder of our religion, of every denomination and sect. Let it animate our strenuous persevering exertions.

I embrace this moment to make my public acknowledgments to the respectable clergyman*, whose candid application first disposed me to enlist myself in this sacred and philanthropic institution. I this day thank my God with humble and joyful gratitude, whose gracious providence has lengthened out my years, that I have lived to see the day in which an institution so propitious to the universal spread of Divine knowledge has commenced. I hail, Sir, with gladdening hope, the approach of that period when many, when all nations shall say, "Come, let us go up to the mountain of the Lord, and he will teach us his ways: come ye and let us walk in the light of the Lord."

Filled with this idea, and rejoicing in this hope, let us, my townsmen and fellow Christians, renew our efforts to bring on, more rapidly, this glorious period, and to diffuse these sentiments, these desires after sacred knowledge: and with our efforts let us unite our fervent prayers. From every heart let this request ascend to heaven, "O God send out thy light and thy truth;" and let every voice echo, AMEN.

* Boston Gazette, February 13, 1812.

* Rev. Mr. Burn.

Manchester New College, removed to York.

The Committee of the MANCHESTER NEW COLLEGE are desirous to submit the following circumstances to the consideration of their numerous friends.

When this Institution was removed from Manchester, and placed under the able direction of the Rev. Charles Wellbeloved, the only difficulty which occurred, arose from the want of proper apartments for the students. Mr. Wellbeloved could accommodate in his own house only a very limited number, and as his family grew up, even this ceased to be convenient to him. To obviate the difficulty, apartments were engaged in different lodging-houses in York, in which the students were placed. But besides the heavy expense attending this mode of accommodating them, especially as their number increased, there were several other obvious objections. That the force of these was not seriously felt, affords a striking testimony to the excellent principles and virtuous conduct of the young men who have hitherto been students in this institution. It would have been unreasonable, however, to expect that this should always continue to be the case; and the want of permanent accommodations, in which the students might all lodge together, under the immediate superintendence of the tutors, had indeed been stated by several parents, as an insuperable objection to their placing their sons in the college. It therefore became an object of anxious concern with the Committee to procure such accommodations. And a very suitable range of buildings, in the immediate neighbourhood of Mr. Wellbeloved's house, being offered for sale, about two years ago, the Committee were instructed, by the general body of trustees, to purchase them, and they were accordingly bought for the sum of 3140*l*. It may be desirable to state, that they do not consist of showy public buildings, incapable of being converted, without great expense, to other purposes; but of plain dwelling-houses, which may at any time be readily disposed of, with little or no loss. The purchase-money was advanced by twenty-five gentlemen, on the condition of its being repaid, to-

gether with the interest, by small annual instalments. The classical and mathematical tutors, and the students already occupy the greater part of the premises, and the remainder is let to respectable tenants, and may be resumed, in whole or in part, at any future time, if wanted for the purposes of the college. The whole produces a rent fully sufficient to discharge the interest of the purchase-money. In the payment of the principal it will be necessary to appropriate not less than 150*l*. per annum, from the current income of the college, till the whole is redeemed. To this extent, there will of course be a diminution in the funds applicable to the education of divinity students, and the number must, therefore, of necessity, be smaller than might otherwise be admitted. Many zealous friends to the institution have expressed their regret at this circumstance, and are anxious that, at a time when so many congregations, in different parts of the country, are in want of ministers, a general effort should be made, among the English Presbyterian Dissenters, to increase the number of this class of students. They have urged the Committee to state these facts to the Dissenting public, and to set on foot a subscription for the express purpose of relieving the funds from this charge of 150*l*. per ann. in order that the entire income of the college may be applicable to this important object. They have, at the same time, enforced their proposal by the offer of such very liberal contributions on their own parts, that the Committee cannot hesitate to comply with their recommendation. The sums which have been already subscribed are enumerated below, and the Committee, in calling upon their friends at large to second these generous efforts, beg to assure them, that all the property of the college in land and buildings, both in York and Manchester, is, in the strictest respect, a permanent property. They pledge themselves that (as long as their authority continues) the capital shall be for ever inviolable, and that the annual income arising from it shall be applied exclusively to the education of young men for the sacred ministry, on the principles of free inquiry and individual judgment.

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Benefactions already announced.

	£	s	d
Robert Philips, Esq. Park, near Manchester . . .	200	0	0
Samuel Shore, Esq. Meersbrook, Derbyshire . . .	100	0	0
Samuel Shore, jun. Esq. Norton Hall, Derbyshire . . .	100	0	0
Sidney Shore, Esq. London . . .	100	0	0
T. B. W. Sanderson, Esq. Chowbent, Lancashire . . .	100	0	0
Anonymous, by the hands of the Rev. William Turner, of Newcastle . . .	100	0	0
The late Rev. William Grindrod, of Chester, subject to the payment of 5l. per ann. during Mrs. Grindrod's life	100	0	0
Lewis Loyd, Esq. Lothbury, London . . .	100	0	0
Richard Godman Temple, Esq. Roehampton, Surry . . .	50	0	0
Joseph Clarke, Dawlish, near Exeter . . .	21	0	0
John Worthington, Esq. Altringham, Cheshire . . .	21	0	0
Rev. Thomas Belsham, London . . .	20	0	0
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	£1012	0	0

The following additional Benefactions are announced, in case the Subscription should be effective.

Samuel Jones, Esq. Greenhill, near Manchester . . .	100	0	0
In addition to a former benefaction of 100l.			
Rev. John Yates, Toxteth Park, near Liverpool . . .	100	0	0
In addition to a former benefaction of 105l.			
T. B. W. Sanderson, Chowbent Lancashire, . . .	100	0	0
A second benefaction,			
	<hr/>		
	£1312	0	0
	<hr/>		

Proceedings in Parliament relative to the New Toleration Act.

HOUSE OF COMMONS, JULY 20.

Mr. William Smith, on the question that the Toleration Amendment Bill be read a third time, rose for the purpose of making one or two observations. And first, he could not help congratulating the House and the country on the singular progress of the present Bill through that House, to this its last stage, without having provoked the expression of one sentiment of hostility against it. This he could not help looking upon as a most auspicious system of the rapid advance of liberal and enlightened opinion. [Hear !] The honourable gentleman then went into a history of the origin, rise and progress of the present Bill, which we forbear giving, as the same has already appeared before the public, in a letter from the honourable member to a noble lord (Stanhope.) He censured the measure proposed in a former session, by another noble lord (Sidmouth,) which he thought might have created the evils it was designed to prevent, though he had no hesitation in acquitting the noble lord of any intol-

erant intent. He declared it as his opinion, that this Act would be generally acknowledged by the Dissenters as a great benefit. He then brought up a clause, allowing to the Dissenters the same exemptions under this act as they enjoyed under that of the 19th of his present Majesty.

Mr. Whitbread said he had examined the Bill, and he found it was the same he had himself intended to have brought in. He drew the same happy inferences from the silent progress of this Bill as were drawn by his honourable friend, and he hoped it would continue till the great work of religious freedom received its final consummation, because he thought that the strength of the Established Church rested in the freedom of religious opinions. The clause was then brought up and agreed to, and the Bill ordered to be read a third time, passed and ordered to the Lords.—Adjourned.

HOUSE OF LORDS, JULY 23.

The Earl of Liverpool moved the second reading of the Toleration Bill. His lordship observed, that in looking into this subject, it was found that it could not be properly entered into without

repealing certain acts which certainly ought not to be suffered to remain on the statute book, and which no one would now think ought to be put in force; but which might be made the means of vexations to individuals. Amongst the acts repealed were the Conventicle Act and the Five Mile Act; some parts of the former were retained in another shape, but the latter no one would now think of carrying into execution. It was well known, that lately, a construction had been put upon the Toleration Act, different from that which it had practically received for upwards of a century, and to remedy the inconveniences thus occasioned to individuals, was one also of the objects of the present Bill. In order to combine the toleration which it was proposed to give in the most ample form with the requisite securities, it was proposed in the first place, that to assemblies for the purposes of religious worship there should be given notoriety; in the second place, publicity; and, in the third place, that from the preachers and teachers in those assemblies there should be required some test or security in the oaths to be taken by them. Meetings for religious worship, where the number of persons assembled, exclusive of the family of the occupier of the house or premises, where such meeting took place, did not amount to more than twenty, were exempt from any restriction: but where the number amounted to more than twenty, then the place of meeting was required to be registered, in order that upon searching the registers all such places of meeting might be known. In order to secure notoriety it was enacted that all such meetings for the purposes of religious worship should take place with doors unbolted and unbarred, and not fastened, so that any one might go in; and, for the purpose of a sufficient test or security, it was enacted that teachers and preachers of congregations should take the required oaths at the sessions; but it was not required that they should take the oaths antecedently to their exercising the duties of teaching and preaching. His lordship, after adverting to the other provisions of the Bill, observed, that an enlarged and liberal toleration was the best security to the Established Church, — a Church, not founded to the exclusion of religious discussion, but in its homilies, its canons, and all the princi-

ples upon which it rested, courting the investigation of the Scriptures upon which it founded its doctrines.

Earl Stanhope objected to the Bill, that it was founded in its preamble and its clauses upon expediency and expediency alone, and did not recognize the right of religious worship, which he contended to be the unalienable right of man. His lordship went through most of the clauses, making several objections to particular parts of them, respecting which it was his intention to move in the Committee.

Lord Holland agreed with his noble friend as to the right of religious worship, but, nevertheless, was a firm friend to the present Bill. He remembered being told some years ago, by the late Mr. Selwyn, that a good law required a great deal of soaking in the House of Commons; so it appeared that a great principle required a great deal of soaking; but the noble lord who moved the present Bill seemed to have become a wet intolerant, and, viewing this Bill as so much gained to the cause of toleration, he (Lord Holland) did not despair of seeing at length acknowledged the great principle for which he contended.

Lord Viscount Sidmouth could not give an unqualified approbation of this Bill. He approved entirely of the repeal of the Five Mile Act, but he regretted the extension of the number allowed at meetings not registered, from five, the number in the Conventicle Act, to twenty. He thought that giving an exemption from civil duties and militia to preachers and teachers of meetings, who carried on any other business, would lead to abuses, as persons might register small meetings, officiating only once or twice a year at them, for the purpose of obtaining the exemptions. He lamented, particularly, that by this Bill no qualification was required from preachers, or teachers, but that all persons, whatever might be their ignorance or moral character, might, on their taking the oaths, be preachers and teachers. He thought that some qualification ought to be required before they were allowed to preach or teach, instead of their being self elected and self appointed, as they would be under this Bill. He did not, however, intend to give any opposition to the Bill, but he could not help lamenting that some provision was not made to ensure some tea-

of qualification in the persons preaching and teaching.

Lord Holland said the Bill had his support as it went to extend the system of Toleration, and, as far as it was restrictive in its nature, he disapproved of it.

The Lord Chancellor did not say that he could altogether agree with the clause, granting exemption in favour of every person who was a teacher or preacher, that, however, would be best judged of in the Committee.

Earl Stanhope said, however the Bill might come out of the committee, he never meant to object to its passing.

The Bill was then read a second time, and committed for to-morrow.

HOUSE OF LORDS, JULY 24.

The House of Lords resolved itself into a committee on the Toleration Bill.

The Lord Chancellor objected to the clause, granting exemptions to preachers and teachers exercising any other profession or occupation, contending, that complete justice was done to the principle of the Bill by the exemption granted in the preceding clause to preachers and teachers, not exercising any other profession or occupation, except that of a schoolmaster, and that if persons of this description resorted to secular occupations, they ought, in return for the advantages derived from their secular occupations, to be liable, in the same manner as other persons, to secular duties. He therefore moved to strike out the clause.

The Earl of Liverpool and Lord Viscount Sidmouth concurred in opinion with the Lord Chancellor.

Lord Holland was disposed to acquiesce in striking out this clause, but doubted how far, if the clause was struck out, Dissenting Ministers in the possession of land, although following no other occupation, might be deprived of their exemptions.

The Earl of Lauderdale also entertained the same doubt, and proposed to insert words to the effect, that a Dissenting Minister should not be deprived of his exemptions on account of the occupation of from 25 to 30 acres of land.

The Lord Chancellor was of opinion that the same rule in this respect would apply to Dissenting Ministers as did to the clergy, namely, that although a clergyman could not take land to farm, yet that his being in possession of a lease

of land in consequence of the death of a relation, or his holding land in fee simple, was not considered in law a taking to farm. This construction of the law would also, he conceived, be applied, under this Act, to Dissenting Ministers, so that their possession of land under such circumstances, would not deprive them of exemptions. With respect to amendments, he thought some caution should be used, lest all the benefits sought to be conferred by the Bill should be risked.

The clause was struck out.

Earl Stanhope contended, that under the words of the Bill, assemblies for religious worship, not consisting of more than 20, exclusive of the family and servants of the occupier of the premises, the doors being required not to be fastened, would be liable to be intruded upon, and that two or three more coming in would make an illegal assembly, the place of meeting not being certified. He therefore moved an amendment to confine the non-fastening of doors to certified places of meeting.

The Lord Chancellor contended against this construction of the Act, and observed, that if any dispute arose as to the number of the congregation, it could be easily settled by any inquiry into the fact.

The Amendment was negatived.

Earl Stanhope moved another Amendment in the Proviso, saving the ecclesiastical jurisdiction, to confine that jurisdiction to the ministers of the church, complaining, that he could not learn from any one what was meant by the ecclesiastical jurisdiction over the church.

The Archbishop of Canterbury observed, that over the church, meant over those who belonged to its communion, and contended, that to save the jurisdiction of the church was of great importance in a Bill like this, in which considerable concessions were made to those who dissented from the Church.

The Earl of Liverpool stated, that this proviso left the ecclesiastical jurisdiction exactly where it was, and that if any alteration was wished to be made, it ought to be brought forward as a substantive measure.

Lord Holland agreed in this opinion, and observed, that the question of the ecclesiastical jurisdiction was one of great importance and very complicated, which required much consideration, and that to use an expression of his noble friend's

(Lord Stanhope,) it would not be a tidy way of going to work, to effect that jurisdiction by a side wind through the medium of an amendment in the present Bill.

Earl Stanhope contended for his amendment, but observed, that there was no way of tidily amending the present Bill.

The amendment was negatived.

The Bill passed through the Committee, and the House having resumed, the report was ordered to be received tomorrow.

HOUSE OF LORDS, JULY 25.

On receiving the report of the Toleration Bill,

Lord Erskine expressed his satisfaction at the progress of those liberal sen-

timents upon which this measure was founded: a measure with which he was perfectly satisfied. He had on a former occasion presented a great number of petitions against a bill relative to this subject, brought in by a noble viscount, but he had no doubt that the noble viscount, in bringing forward the measure to which he alluded, was actuated by the best intentions. He was perfectly satisfied with the present Bill, and should only now observe, that the established church, so far from being in any danger, would stand as upon a rock, by granting the most liberal toleration to all manner of persons.

The amendments were agreed to.

Adjourned till Monday.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS ;

OR,

The Christian's Survey of the Political World.

To record the deeds of a day of battle, the intrigues of a cabinet, the despotism of princes, the revolutions of kingdoms, has been the favourite occupation of the writers of history, and for such an employment the world has afforded them too many opportunities. To us the triumphs of benevolence, the enlargements of mind, the conquest of reason over prejudice, and the advance of Christian philanthropy, are topics of far higher importance: and we are happy in recording one, which cannot but make a favourable impression on every sect in this kingdom. The truly venerable Bishop of Norwich has been upon a visit to Ireland, and his arrival in that island naturally suggested to the Catholics the propriety of addressing him, and expressing their thanks for the assistance they had received in his truly Christian exertions in their favour. For this purpose a deputation was appointed, of which Lord Fingal was the head, and in it were several other peers, and titular archbishops and bishops, and the procession consisted of nearly sixty carriages. It is we

believe the first time that a Protestant bishop has received such a compliment, and particularly from any part of the Catholic clergy.

The address of the Catholics was warm, affectionate, and grateful, and the bishop returned an appropriate answer, expressing "that devoted attachment to their just cause, which no man in the United Kingdom felt more strongly. I consider (said he) your cause as the cause of civil and religious liberty, neither of which can be said to exist in perfection in any country where thousands of individuals are excluded, on account of their religious opinions, from those offices of honour and emolument, to which every one that gives an adequate security for good conduct as a civil subject, ought to be equally eligible. In a few months I trust every clause, every line, every syllable of these penal laws will be repealed, of which with so much reason you complain—laws which appear to me as unwise, as impolitic, and as uncharitable, as they are unjust and oppressive." The sentiments of this venerable bishop have, we are happy

to find, taken fast hold of the nation, and it is said, that in the cabinet those who remained hostile to the emancipation, no longer intend to oppose it: so that the next session of Parliament will remove from our statute-book many of those disgraceful enactments, which proved that Protestants in parting with Popery, retained too much of its spirit. Happy would it be for the kingdom if the legislature in revising these laws, would examine also its own established religion, would see how far it is compatible with scripture; but if anti-scriptural tenets were expunged from the prayer-book and the articles of the established sect, may it not be dreaded that religion would become still more a matter of form with multitudes than it is at present? True Christianity, let it be impressed on our minds, is the worship of God in spirit and in truth, with the heart and its affections. With this acts of Parliament have no concern, nor can any one found a claim to the heavenly citizenship upon terms prescribed by the state.

At a dinner given to the bishop, at which were present the chief nobility and gentry of Ireland, Catholic and Protestant, the utmost cordiality prevailed, and every speech breathed the spirit of conciliation. The master of the Rolls of Ireland particularly distinguished himself. He thanked God, that he had lived to see the day "when venerable prelates, the difference of whose sects was lost in the identity of their religion, assembled as the shepherds of their respective flocks, obeying the spirit of their respective missions, and giving the force of their united authority in favour of social affection and benevolence." Why, indeed, should the bishops of the two sects be kept at such a distance as they have been from each other? We agree with the Master of the Rolls, that the difference of their sects is lost in the identity of their religion. They have exactly the same creeds; the same clause of damning every one who is not of their sect, forms a part of the most solemn services in their places of religious worship. And of what little consequence is it, when both parties have added to the worship of the One only true God, that of the Trinity, a word unknown to the Scrip-

tures, that one party exceeds the other by having a number of objects of subordinate worship? A union of the two sects is not so difficult as might be expected: at present a popish clergyman becomes an established clergyman without fresh ordination, if he makes a certain recantation. Let the popish bishops return the compliment, and allow to English orders a similar validity. The next step might be to let the livings and bishopricks be in common to both parties, the common prayer-book being used in the places where it is now used, and the mass-book in the popish districts; and it would be of great use to translate the latter, that the conformity between the two books might be made striking. By degrees the mass-book and the prayer-book would be carried indiscriminately by both parties to their places of worship, and their union would be complete.

Flattering as this union may be, a sad cloud has burst over the clergy of the established sect. At the assizes of York, a beneficed clergyman has been attacked on the score of non-residence at either of his two livings or his prebend. The jury found a verdict against him to the amount of between six and seven hundred pounds. It is the first trial under the late act for regulating the residence of the clergy, and is likely to produce important effects on the value of ecclesiastical property. Should the profane laity interfere in this manner in prescribing residence to their ministers, the next step may be to inquire farther into the duties to be performed by them. Who knows that in a short time it may not be required that every clergyman should be able to read his Bible in the original languages? And may not livings cease to bear a higher value because they are in sporting countries?

A subject considered as of far greater importance has occupied the public mind. This is a dissolution of Parliament, a circumstance which creates a lively sensation over the whole kingdom. The parliaments were formerly called once a year; the idea of prorogation was an innovation introduced in the reign of Henry the Eighth; and a fatal act in the reign of George the First gave a permanent duration of seven years to the existing

Parliament, and since that time a Parliament once met does not cease its functions till the expiration of seven years, unless it is dissolved by the sovereign. Few Parliaments have however reached this term, it being thought expedient on various causes to curtail it; but it must be apparent that representatives who return to their constituents only once in seven years, will form a very different body from those who meet them once in every year. This has been sensibly felt of late years, and has given rise to the very frequent discussions we have heard of a reform in Parliament, the wish of whose advocates is that the duration of Parliaments should be shortened, and that the people should be better represented in them. At present the number of persons sent by boroughs with a small population, is so great that a question may be carried in the House of Commons, though nine tenths of the people should reprobate the measure.

It is the great object of parties to secure a majority in the representation. The existing administration naturally has considerable influence, and where there is a real independence in the voters, much will depend on the opinion formed of its wisdom. Success will indeed contribute greatly to their support, and they have lately had it in Spain; but still a reverse might take place to dispirit their adherents, and consequently make the returns less favourable to them. The borough-holders will be influenced by the various causes which operate on so large a body, and a dissolution is a matter therefore of much deliberation and calculation. As the administration only knows the precise time, when the dissolution can take place, it has certainly the advantage over its opponents, which would be lost if the Parliament were suffered to die a natural death. All these different circumstances excite the usual conjectures, when a dissolution is near: but we fear that the electors are not sufficiently attentive to the duties imposed on them at such a conjuncture. They have an office to perform in which the worldly-minded will be guided by a variety of worldly motives; but they who consider the apostolical precept, which belongs to all men, not to ser-

vants only, will perform this duty not with eye-service, as looking merely to the opinion of men, or their own personal advantage or aggrandizement, but as living under the all-seeing eye of God. They are called upon to perform a duty to their country, a very important duty; and if they send to the House of Commons an unworthy representative the guilt is upon their shoulders. If the electors do their duty, we may, under the blessing of God, entertain a hope that the representatives will also perform their duty, and act as becomes those who are chosen by a free people.

Russia is well known to adopt the faith of the Greek church, but the debasement of the country in religious matters is scarcely exceeded by that of our allies in Spain. An idea will be formed of it by the correspondence that has lately taken place, and been published, between the Emperor of Russia and the Archbishop of Moscow. The latter addresses him in the usual clerical stile, calls Buonaparte a vaunting, insolent Goliath, whose end is predicted by means of the "holy faith, that sling of the holy Russian David, which will suddenly slit the forehead of his blood-thirsty haughtiness." As a proof of the prediction, and a certain guard to the empire in jeopardy, the old prelate sends his sovereign a consecrated image. "This consecrated image," he says, "of the holy Sergius, the ancient champion for the welfare of our native country, is presented to your imperial Majesty." To this trash the emperor sends a most respectful answer, accepting the image with great veneration: he speaks of it in the following manner. "The sanctified image of the holy protector of the Russian armies I have commanded to be given to the armed population of Moscow, which are training for the defence of their native country. May he obtain it through his intercession before the throne of God, and may he by his prayers lengthen the term of your years, which are ornamented with honour and renown." Whether the emperor and archbishop placed any confidence or not in this image, we do not know; but it is evident that they trusted in its acceptance by the population of the country. We read in the Holy Scriptures;

"Confounded be all they that put their trust in graven images:" and if the time is come for the eyes of Russia to be opened, however in a political view this country may deplore the success of its enemy, no one can hesitate in rejoicing, that the chains of so disgraceful and base a superstition should be broken.

The influence of the holy image of Sergius is likely to be tried. The great conqueror is advancing with rapidity towards Moscow. The last bulletin states that his army has reached Hasma, and is directing its course to this ancient metropolis. In its way the town of Smolensko, has been laid in ashes in the sight of the two armies, between which was a very sharp conflict, and the Russians were defeated. During the engagement, the guns of the French were playing upon the town, spreading fire and desolation in every quarter, and the ravages of the flames were increased by the Russians themselves, when they found that they were obliged to quit the place. We may judge of the horrors of this night by a passage in the bulletin, describing the battle and the siege; for the city is represented to have exhibited to the armies a sight similar to that of Vesuvius, during an irruption, to the inhabitants of Naples. Ye who have husbands, wives, parents, children, friends and relations, conceive to yourselves a moment a city in flames, and a shower of balls falling in every direction upon the devoted inhabitants. If the blood of Abel cried out to God for vengeance, is not the blood of so many thousands to be accounted for? Little do the men of this world accustom themselves to contemplate war in its true aspect. The proud trappings of an army dazzle the sight, but we do not think of the shrieks of the dying virgin, the wailings of the orphan, the groans of the wounded. When will man contemplate himself as a reasonable being, an heir of God, joint heir of the promises?

A fine town is erased from the catalogue of cities. It is no longer of use but in a military point of view. It serves as a depot for ammunition, and its palaces are converted into hospitals. How many towns and villages must share the same fate, before the ambition of the conqueror is gratified. The

Emperor of Russia is distant from his armies, and has been employed in an interview with the Crown Prince of Sweden at Abo in Finland. There, it is supposed, that they have been adjusting matters for a diversion, as it is called, to be made by Sweden in the rear of the French armies. In this they are to be assisted by the English fleet: but such a service will hardly be rendered by the Swedes without a compensation, and this is to be made them in the restoration of Finland and the recovery of Pomerania. Time will discover the result of this interview, but in the mean while the French emperor will have obtained Moscow, in spite of the holy image of Sergius, and we may thence expect a manifesto in grand pompous terms, displaying the abuses in the government of the Autocrat, and proclaiming a new era of liberty, and the breaking of the chains of the slaves of Russia.

But if the great conqueror is so successful in the north, his pride must receive a check by events in the south, where the brother whom he established on the throne of Spain, has been obliged to abandon his capital, and is now wandering in his provinces. After the decisive victory over the French at Salamanca, the fall of Madrid was inevitable, and the English marched in with Lord Wellington at their head, and took possession of the seat of government. In consequence, Ferdinand was announced as the sovereign, and the authority of the cortex was established. Still the force of the French though mutilated was not overthrown, and we write this in considerable suspense on the fate of future events. Soult had a considerable army in the south of Spain, which was increased by the troops who were withdrawn from the camp before Cadiz, and Suchet has an army in Valencia. Another battle must be fought before the British arms have the complete ascendancy, and the fate of Spain will probably be settled before the end of next month. The rejoicings at Cadiz may be easily conceived on the withdrawing of so troublesome a neighbour.

The intelligence from America fills us with the deepest concern. We have always lamented the disposition that has led to war on both sides of the water. We are willing to give to the

Americans all the credit they deserve for their forbearance under injuries, which, if this country had suffered them in a similar manner, we fear would have excited an earlier spirit of revenge. But war is so dreadful an evil, so abhorrent to all the feelings of human nature, when not overcome by evil habits, and the prejudices of a bad education, that we hoped the inhabitants of the new world would have preferred peace to the disgraceful state into which the nations of Europe are so ready, and seem so happy to plunge themselves. Little did we expect that the Americans would betray a disposition in the parties of either side which brings them on a level with the savages of Europe; that they would tear to pieces their countrymen for differing in opinion, and make war against the liberty of the press with outrageous fury, and shew as much malice against it as if they had been brought up to detest it under the tyranny of a French or a Spanish court.

The press indeed of America is not on either side under that controul which good breeding requires. They give way to their passions, and express their sentiments with a virulence highly disgraceful. In a political question, often certainly of great difficulty, the worthiest men may entertain opposite opinions, and it is a great abuse of the press to load with contumelious language every one who does not agree with the writer. This is too much the custom, and is too much encouraged in this country. We do not wish to see it checked by *ex officio* informations, but by a spirit in the people, which will effectually controul the baseness of a licentious press. But in America they carry things still farther, and Baltimore has exhibited a scene unparalleled we believe in the annals of the civilized world. Presses have been destroyed and printers executed, but none with such horrible circumstances as have attended the fury of the American mob.

A paper was published at Baltimore, called the Federal Republican, which gave great offence to the opposite party, who raised a mob to destroy the house of the editor. The

attack was anticipated, and several friends of the paper were collected together to defend the house, and from within they fired upon the assailants, of whom two were killed and several wounded. This happened during the night, and in the morning the party within surrendered to the civil power, and were conveyed to prison. Here they were attacked on the following night by the mob, who broke into the prison; and of those confined seventeen only forced their way through and escaped, though not without many wounds, whilst nine fell, beaten with clubs, stabbed and left for dead on the gaol steps. Of these a General Lingam, about seventy years of age, expired, and the rest were lingering, expecting to die of the horrible wounds they had received.

Such is the fruit of civil discord, of the unfettered passions of man. The injury to the press by such an act is less than the usual attack upon it by a sovereign prince or an inquisition. Here universal indignation is excited, and we hope that the United States are not so lost to humanity, that any numbers should be found to abet the atrocious deed. Let it be made of use also in the courts of princes and of judges, of all men who wish to make war with the press. The prince who restrains the press by cruel laws, and the judge who corrects by too severe penalties any occasional excess must rank with the mob of Baltimore in baseness of heart. It is the same influence that guides them, the same want of a dispassionate and discriminating spirit, which would teach them to grant to others what they wish for themselves.

The Americans have begun their war by an attack on Canada, in which nothing material has occurred. Their general has issued a proclamation in which he exhorts the natives to withdraw from their allegiance to this country, and promises them protection and liberty in a new alliance. The Americans have also fitted out a great number of privateers to annoy our commerce. Hopes however are still entertained of conciliation, and we wish they may be realised. But

it is not so easy to stop, as to prevent, the effusion of human blood. *Happy are the peace-makers.* Exasperation is easily increased. We

will say to the parties on both sides, *Happy are the peace-makers.*

ERRATA.

In the last Number ;

P. 513, col. 1. line 10, for *our* read *one*.

In the present Number ;

P. 535, col. 2, line 1, (in some copies) dele "port."